THE CONFESSION OF FAITH,

And the LARGER and SHORTER CATECHISME,

First agreed upon by the Assembly of Divines at Westminster.

And now approved by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdomes.

EDINBURGH,

Printed by *Gedeon Lithgow* Printer to the Universitie of Edinburgh. 1650.

BRITISH MUSEUM

The ACT of the Generall Assembly Approving the *Confession of Faith.*

Edinburgh 27. August 1647. *Antemeridiem.* Sess. XXIII.

A Confession of Faith for the Kirks of God in the three Kingdomes being one chiefest part of that Uniformity in Religion which by the solemne League and Covenant We are all bound to endeavour; And there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland, which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publickly read over, examined, and considered;

thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publickly made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof found by the Assembly to bee most agreeable to the word of God, and in nothing contrary to the received Doctrine, Worship, Discipline, and Government of this Kirk. And lastly, it being so necessary and so much longed for, that the said Confession be with al possible diligence and expedition approved and established in both Kingdomes, as a principall part of the intended Uniformity in Religion, and as a speciall means for the more effectuall suppressing of the many dangerous errours and heresies of these times: The Generall Assembly doth therefore after mature deliberation agree unto and approve the said Confession as to the truth of the matter (judging it to be most orthodox and grounded upon the Word of God) and also as to the point of uniformity, agreeing for our part that it be a common Confession of faith for the three Kingdomes, the Assembly doth also blesse the Lord, and thankfully acknowledge his great mercy, in that

that ſo excellent a Confeſſion of Faith is prepared, and thus farre agreed upon in both Kingdomes; which wee look upon as a great ſtrengthning of the true reformed Religion againſt the common enemies thereof, But leſt our intention and meaning be in ſome particulars miſunderſtood, It is hereby expreſly declared and Provided, that the not mentioning in this Confeſſion the ſeverall ſorts of Eccleſiaſticall Officers and Aſſemblies, ſhall be no prejudice to the Truth of Chriſt in theſe particulars to be expreſſed fully in the Directory of Government. It is further declared, that the Aſſembly underſtandeth ſome parts of the ſecond Article of the thirty one chapter, only of Kirks not ſetled or conſtituted in point of Government; And that although in ſuch Kirks, a Synod of Miniſters and other fit perſons may be called by the Magiſtrates authority and nomination without any other Call to conſult and adviſe with about matters of Religion; and although likewiſe the Miniſters of Chriſt without delegation from their Churches, may of themſelves, and by vertue of their office meet together Synodically in ſuch Kirks not yet conſtituted; Yet neither of theſe ought to be done

in Kirks constituted and setled: It being alwayes free to the Magistrate to advise with Synods of Ministers and ruling Elders meeting upon delegation from their Churches either ordinarily or being indicted by his authority, occasionally and (pro re nata) It being also free to Assemble together Synodically as well (pro re nata,) as at the ordinary times upon delegation from the Churches, by the intrinsicall power received from Christ as often as it is necessary for the good of the Church so to assemble in case the Magistrate to the detriment of the Church withhold or deny his content, the necessity of occasionall Assemblie being first remonstrate unto him by humble supplication.

A. Ker.

THE

THE
Confession of Faith,
First agreed upon by the Assembly of Divines at *Westminster*,
And now appointed by the Generall Assembly of the Kirk of *Scotland* to be a part of uniformity in Religion, between the Kirks of Christ in the three Kingdomes.

CHAP. I.
Of the holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do so far manifest the Goodnesse, Wisedome, and Power of God, as to leave men unexcusable *a*; yet are they not sufficient to give that knowledge of God and

a Rom. 2. 14, 15. Rom. 1. 19, 20. Psal. 19 1, 2, 3 Rom. 1, 2, 3. Rom. 1. 32 with Chap. 2. 1.

of his will, Which is necessary unto Salvation *b*. Therefore it pleased the Lord at sundry times, and in diverse manners, to reveal himself, and to declare that his will unto his Church *c*; and afterwards for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Sathan and of the world; to commit the same wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*, those former wayes of Gods revealing his Will unto his People, being now ceased *f*.

b 1 Cor. 1. 21. 1 Cor. 2. 13, 14.

c Heb. 1. 1.

d Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Isaia 8. 19, 20. *e* 2 Tim. 3. 15, 16. 2 Pet. 1. 19

f Heb. 1. 1, 2.

II. Under the name of holy Scripture or the word of God written; are now contained all the Books of the Old and New Testament, which are these.

Of

Of the old Teſtament.

Geneſis
Exodus
Leviticus
Numbers
Deuteronomie
Joſhua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Eſther
Job
Pſalmes
Proverbs
Eccleſiaſtes
The Song of Songs
Iſaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hoſea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakuk
Zephaniah
Haggai
Zechariah
Malachi

Of the new Testament.

The Gospels according to

Matthew,
Mark,
Luke,
John.

The Acts of the Apostles.

Pauls Epistles
to the Romans.
Corinthians I.
Corinthians II.
Galatians.
Ephesians
Philippians.
Colossians
Thessalonians I.
Thessalonians II
To Timothy I.
To Timothy II,
To Titus.
To Philemon.
The Epistle to the Hebrews.
The Epistle of James.
The first and second Epistles of Peter.
The first, second and third Epistles of John
The Epistle of Jude.
The Revelation of John.

All

All which are given by inspiration of God, to be the Rule of Faith and life *g*.

g Luke 16. 29. 31. Eph. 2. 20 Rev. 22. 18, 19. 2 Tim. 3. 16.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings *h*.

h Luke 24. 27. 44 Rom. 3. 2 2 Pet. 1. 21

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed; dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self, the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1. 19. 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thes. 2. 13

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the effi-

k 1 Tim. 3. 15.

cacy of the Doctrine, the Majestie of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it selfe to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by and with the Word in our hearts.

1 John 2. 20. 27. John 16. 13. 14. 1 Cor. 2. 10, 11, 12. Isaiah 59. 21.

VI. The whole Counsell of God, concerning all things necessary for his own Glory, mans salvation, Faith, and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at

any

any time is to be added, whether by new Revelations of the Spirit, or traditions of men m. Nevertheleſſe we acknowledge the inward illuminations of the Spirit of God to be neceſſary for the ſaving underſtanding of ſuch things as are revealed in the Word n: and that there are ſome circumſtances concerning the Worſhip of God, and government of the Church, common to humane actions and Societies, which are to be ordered by the light of Nature and Chriſtian Prudence, according to the generall Rule of the Word, which are alwayes to be obſerved, o.

m 2 Pet. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Theſ. 2. 2.

n John 6. 45. 1 Cor. 2. 9, 10, 12.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plaine in themſelves, nor alike cleare unto all p: yet thoſe things which are neceſſary, to bee known believed, and obſerved for ſalvation, are ſo clearly propounded and opened in ſome place of Scripture or other

p 2 Peter 3. 16.

other, that not only the Learned, but tho unlearned, in a due use of the ordinary means may attain unto a sufficient Understanding of them *q*.

q Psal. 119. 105. 130

VIII. The old Testament in Hebrew (which was the Native language of the people of God of old,) and the new Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and Providence kept pure in all ages, are therefore Authentical *r*, so as, in all controversies of Religion, the Church is finally to appeal unto them *s*. But, because these Original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the feare of God, to read and search them *t*; therefore they are to be translated into the vulgare language

r Mat. 5. 18

s Isaia 8. 20 Acts 15. 15 John 5. 39 46.

t Joh. 5. 39

guage of every Nation unto which they come *t*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner *v*, and through patience and comfort of the Scriptures, may have hope *x*,

t 1 Cor. 14. 6. 9. 11, 12. 24. 27, 28

v Col. 3. 16

x Rom. 15. 4

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it selfe: and therefore when there is a Question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearely *y*.

y 2 Peter 1. 20, 21 Acts 15. 15, 16

X. The Supream Judge, by which all controversies of Religion are to be determined and all decrees of Councels, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined; and, in whose sentence we are to rest, can be no other but the holy Spirit speaking in the Scripture *z*.

z Matth. 22. 29, 31 Eph. 2. 20, with Acts 28. 25

CHAP.

CHAP. II.

Of God, and of the Holy Trinity.

a Deut. 6. 4
1 Cor. 8. 4, 6
b 1 Thes. 1. 9
Jer. 10. 10
c Job 11. 7, 8, 9
Job 26. 14
d John 4. 24
e 1 Tim. 1. 17
f Deut. 4. 15, 16. John 4. 24. with Luke 24. 39
g Acts 14. 11. 15
h Jam. 1. 17
Mal. 3. 6
i 1 Kings 8. 27. Jer. 23. 23, 24
k Psal. 90. 2
1 Tim. 1. 17
l Psal. 145. 3
m Gen. 17. 1
Rev. 4. 8.
n Rom. 16. 27
o Isa. 6. 3
Rev. 4. 8
p Psal. 115. 3
q Exod. 3. 14
r Eph. 1. 11
s Prov. 16. 14
Rom. 11. 36
t 1 John 4. 8
u Exod. 34. 6, 7
w Heb. 11. 6

THere is but one only *a*, living, and true God *b*: who is infinite in Being and Perfection *c*, a most pure spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternall *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsell of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious mercifull, long suffering, abundant in goodnesse and truth, forgiving iniquity, trangression and sin *u*, the rewarder of them that diligently seek him *w*, and withall, most just and terrible in his

his judgements *x*, hating all sinne *y*, and who will by no means clear the guilty *z*.

II. God hath all life *a*, glory *b*, goodnesse *c*, blessednesse *d*, in, and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which hee hath made *e*, nor deriving any glory from them *f*, but onely manifesting his own glory, in by, unto, and upon them: Hee is the alone fountaine of all Being, of whom, through whom, and to whom are all things *g*, and hath most Soveraigne dominion over them, to doe by them, for them, or upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his Counsels, in all his works, and

x Nehem. 9. 32, 33.
y Psal. 5. 5, 6
z Nah. 1. 2, 3
a Exod. 3. 7
a John 5. 26
b Acts 7. 2
c Psal. 119 68
d 1 Tim. 6. 15. Rom. 9. 5
e Acts 17. 24, 25
f Job 22. 2, 3
g Rom. 11. 36
h Rev. 4. 11
1 Tim. 6. 15
Dan. 4. 25. 35
i Heb. 4. 13
k Rom. 11. 33, 34
Psal. 147. 5.
l Acts 15. 18
Ezek. 11. 5

m Psal. 145. 17. Rom. 7. 12. and in all his commands m. To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased n Rev. 5. 12, 13, 14. to require of them n.

III. In the Unity of the God-head, there bee Three Persons, of one substance, power, and eternity; God the Father, God the Son, and God o 1 John 5. 7. Mat. 3. 16, 17. Mat. 28. 19. 2 Cor. 13. 14. the Holy Ghost o, The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father p, the Holy Ghost eternally proceeding from the Father and the Son q. p John 1. 14, 18. q John 1. 15. Gal. 4. 6.

CHAP. III.

Of GODS Eternall Decree.

GOD from all eternity did, by the most wise and holy Counsell of his own Will, freely, and unchangeably ordain whatsoever comes to a Eph. 1. 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15. 28. passe a: yet so, as thereby, neither is God the Author of

of sin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c*.

b James 2. 13. 17. 1 John 1. 5.

c Acts 2. 23. Mat. 17. 12. Acts 4. 27, 28. Job 19. 21. Prov. 16. 33.

II. Although God knows whatsoever may, or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

d Acts 15. 18. 1 Sam. 23. 11, 12. Mat. 11. 21, 23.

e Rom. 9. 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his Glory, some men and Angels *f*, are predestinated unto everlasting life, and others foreordained to everlasting death *g*.

f 1 Tim. 5. 21. Mat. 25. 41.

g Rom. 9. 21, 23. Eph. 1. 5, 6. Prov. 16. 4.

IV. These Angels and men, thus predestinated and foreordained, are particularly, and unchangeably designed, and their number is so certaine, and definite, that it cannot be either increased or diminished *h*.

h 2 Tim. 2. 19. John 13. 18.

V. Those of mankinde, that are

are predestinated unto Life, God, before the foundation of the world was laid, according to his eternall and immutable purpose, and the secret counsell and good pleasure of his Will, hath chosen, in Christ, unto everlasting glory *i*: out of his meer free grace and love, without any foresight of Faith, or good works, or perseverance in either of them, or any other thing in the Creature as conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. i. 4. 9 11
Rom. 8. 30.
2 Tim. 1. 9
1 Thes. 5. 9
k Rom. 9. 11 13. 16
l Eph. 1. 4. 9
Eph. 1. 6. 12

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his Will, foreordained all the means thereunto *m*. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified

m 1 Pet. 1. 2
Eph. 1. 4. 5
Eph. 2. 10.
2 Thes. 2. 13
n 1 Thes. 5. 9 10
Tit. 2. 14

ied o, and kept by his power through faith unto salvation p. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect onely q.

o Rom. 8. 30 Eph. 1. 5
p 2 Thes. 2. 13
q 1 Pet. 1. 5

VII. The rest of man-kinde God was pleased, according to the unsearchable counsell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign Power over his creatures, to passe by r and, to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice s.

q John 17. 9 Rom. 8. 28. to the end. Joh. 6. 64, 65 John 10. 26 John 8. 47 1 John 2. 19

r Mat. 11. 25, 26. Rom. 9. 17, 18. 21, 22. 2 Tim. 2. 19, 20. Jude v. 6 1 Pet. 2. 8

VIII. The Doctrine of this high Mystery of Predestination is to bee handled with speciall prudence and care s, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may, from the certainty of their effectuall Vocation, be assured of their eternall

s Rom. 9. 20 Rom. 11. 33 Deut. 29. 29

Election

2 Pet. 1.10 Election *r*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

u Eph. 1. 6. Rom. 11. 33
w Rom. 11. 5, 6. 20 2 Pet. 1. 10 Rom. 8. 33 Luke 10. 20

CHAP. IV.

Of Creation.

I T pleased God the Father Son, and Holy Ghost *a*, for the manifestation of the glory of his eternal power, Wisdom and Goodnesse *b*, in the beginning, to create, or make of nothing the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

a Heb. 1. 2 John 1. 2, 3. Gen. 1, 2 Job 26. 13, Job 33. 4
b Rom. 1. 20 Jer. 10. 12 Psal. 104. 24 Psal. 33. 5, 6
c Gen. 1. chap. Heb. 11. 3 Col. 1. 16 Acts 17. 24

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and Immortall soules *e*, indued with knowledge, righteousnesse, and true holinesse, after his owne Image *f*, having the Law of

d Gen. 1. 27. & Gen. 27. with Eccl. 12. 7. and Luke 23. 43 and Matth. 10. 28
f Gen. 1. 26 Col. 3. 10 Eph. 4. 24

God written in their hearts *g*, and power to fulfill it *h*, and yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evil, which while they kept, they were happie in their Communion with God *k*, and had Dominion over the Creatures. *l*

g Rom. 2. 14. 15
h Eccl. 7. 29
i Gen. 3. 6. Eccl. 7. 29.
k Gen. 2. 27
l Gen. 3. 8. 9 10. 11. 23. Gen. 1. 26 28.

CHAP. V.

Of Providence.

GOD the great Creatour of all things, doeth uphold *a*, direct, dispose, and govern all Creatures, actions, and things *b*, from the greatest even to the least *c*, by his most wise and holy Providence *d*, according to his infallible fore-knowledge *e*, and the free, and immutable coun-

a Heb. 1. 3
b Dan. 4. 34 35. Psal. 135. 6. Acts 17. 25. 26. 28 Job. 38. 39. 40. 41. chapters.
c Matth. 10 29. 30. 31
d Prov. 15. 3 Psal. 104. 24. Psal. 145. 17
e Acts 15. 18 Psal. 94. 8. D. 33. 11.

counsell of his owne Will *f*, to the praise of the glory of His Wisdome, Power, justice, Goodnesse, and Mercy *g*.

II. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to passe immutably, and infallibly *h*, yet by the same Providence Hee ordereth them to fall out, according to the nature of second Causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet is free to worke without *l*, above *m*, and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisedome, and infinite goodnesse of God so farre manifest themselves in his Providence, that it extendeth it selfe even to the first Fall, and all other sinnes of Angels and men *o*, & that not by a bare permission *p*, but such-

f Eph. 1. 11 Psal. 33. 10, 11
g Isa. 63. 14 Eph. 3. 10 Rom. 9. 17 Gen. 45. 7 Psal. 145. 7
h Acts 2. 23
i Gen. 8. 22 Jer. 31. 35 Exod. 21. 13 with Deut. 19. 5 1 Kings 22. 28. 34 Isa. 10. 6, 7
k Acts 27. 31. 44. Isai 55. 10, 11. Hos. 2. 21, 22
l Hos. 1. 7 Matth. 4. 4. Job 34. 10
m Rom. 4. 19, 20, 21
n 2 King. 6. 6 Dan. 3. 27
o Rom. 11. 32, 33, 34. 2 Sam. 24. 1 with 1 Chr. 21. 1. 1 Kings 22. 22, 23 2 Chron. 10. 4, 13, 14. 2 Sam. 16. 10. Acts 2. 23. Acts 4. 27, 28.
p Acts 14. 16

such as hath joyned with it a most wise & powerfull bounding *g*, & otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends *h*; yet so, as the sinfulnesse thereof proceedeth onely from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *f*.

g Psal. 76. 10. 2 Kings 19. 28.

h Gen. 50. 20. Isaia 10. 6, 7. 12.

f Jam. 1. 13. 14. 17. 1 John 2. 16. Psal. 50. 21.

V. The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, & the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled *i*, and, to raise them to a more close & constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for

i 2 Chro. 32. 25, 26, 31. 2 Sam. 24. 1.

sundry other just and holy
ends [a].

a 2 Cor. 1. 7, 8, 9. Psal. 73. throughout. Psal. 77. 2. 10, 12 Mar. 14. 66 to the end. with John 21. 15, 16, 17.

VI. As for those wicked and ungodly men, whom God as a righteous Judge for former sins doth blinde and harden [b], from them he not only withholdeth his grace, whereby they might have been inlightned in their understandings, and wrought upon in their hearts [c], but sometimes also withdraweth the gifts which they had [d], and exposeth them to such objects as their corruption makes occasions of sin [e], and withall; gives them over to their own lusts, the temptations of the world, and the power of Satan [f], whereby it comes to passe that they harden themselves, even under those means which God useth for the softning of others [g].

b Rom. 1. 24. 26, 28. Rom. 11. 7, 8.

c Deut. 29. 4.

d Mat. 13. 12 Mar. 25. 29.

e Deut. 2. 30 2 Kings 8. 12, 13

f Psal. 81. 11, 12. 2 Thes. 2. 10, 11, 12

g Exod. 7. 3 with Exod. 8. 15. 32

VII. As the providence of God doth in generall, reach to all Creatures; so after a most speciall manner, it takes

2 Cor. 1. 15, 16. Isa. 8. 14 1 Pet. 2. 7, 8 Isa. 6. 9, 10 with Acts 28. 26, 27.

care

care of his church, and disposeth all things to the good thereof *c*.

c 1 Tim. 4. 10. Amos 9. 8. 9 Rom. 8. 28 Isa. 43. 3. 4. 5 14.

CHAP. VI.

Of the Fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and Temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased according to his wise and holy counsell to permit, having purposed to order it to his own glory *b*.

a Gen. 2. 13 2 Cor. 11. 3 b Rom. 11 32 c Gen. 3. 6, 7, 8. Eccles. 7. 29. Rom. 3. 23

II. By this sin they fell from their original righteousnesse and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*.

d Gen. 2. 17 Eph. 2. 1 e Tit. 1. 15 Gen. 6. 5 Jer. 17. 9 Rom. 3. 10 to 19 f Gen. 1. 27 28 and Gen. 2. 16, 17. and Acts 17. 13. with Rom. 5. 12 15, 16, 17, 18, 19. and 1 Cor. 15. 21, 22. 45

III. They being the root of all mankinde, the guilt of this sin was imputed *f*, and

the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary gene-

g Psal. 51.5 Gen. 5. 3. Job 14.4 Job 15. 14

ration *g*.

IV. From this original corruption, whereby we are utterly indispos'd, disabled, and made opposite to all good *h*, and wholly inclined to all evill *i*, do proceed all actuall transgressions *k*.

h Rom. 5.6. Rom. 8. 7. Rom. 7. 18. Col. 1. 21. i Gen. 6. 5 Gen. 8. 21. Rom. 3. 10, 11, 12. k Jam. 1. 14, 15. Eph. 2. 2, 3. Mat. 15. 19

V. This corruption of nature during this life, doth remain in those that are regenerated *l*: and, although it be, through Christ, pardoned, and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

l 1 John 1. 8 10. Rom. 7. 14, 17, 18. 23. Jam. 3. 2 Prov. 20. 9 Eccles. 7. 20 m Rom. 7. 5. 7, 8. 25. Gal. 5. 17.

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in it's own nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and

n 1 John 3. 4 o Rom. 2. 15 Rom. 3. 9. 19 p Eph. 2. 3 q Gal. 3. 10

so

so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*.

r Rom. 5. 12
s Eph. 4. 18
t Rom. 8. 20
Lam. 3. 39
u Mat. 25. 41
2 Thes. 1. 9

CHAP. VII.

Of Gods Covenant with Man.

THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their Blessednesse and Reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*.

a Isaiah 40. 13, 14, 15, 16, 17

II. The first Covenant made with Man, was a Covenant of Works *b*, wherein Life was promised to Adam, and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

Job 9. 32, 33
1 Sam. 2. 25
Psal. 113. 5, 6
Psal. 100. 2, 3
Job 22. 2, 3
Job 35. 7, 8
Luke 17. 10
Act. 17. 24, 25.
b Gal. 3. 12
c Rom. 10. 5
Rom. 5. 12, 20
d Gen. 2. 17
Gal. 3. 10.

III. Man by his Fall having made himself uncapable of Life by that Covenant, the

Lord was pleased to make a
e Gal. 3. 21 Rom. 8. 3 Rom. 3. 20, 21. Gen. 3. 15. Isa. 42. 6 Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him that
f Mark. 16. 15, 16 John 3. 16. Rom. 10. 6, 9 Gal. 3. 11. they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them
g Ezek. 36. 26, 27 John 6. 44, 45. willing, and able to believe *g*.

IV. This Covenant of Grace is frequently set forth, in the Scripture by the Name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, there-
h Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20 1 Cor. 11. 25 in bequeathed *h*.

V. This Covenant was differently administred in the time of the Law, and in the
i 2 Cor. 3. 6, 7, 8, 9. time of the Gospel *i*: Under the Law, it was administred by Promises, Prophesies, Sacrifices, Circumcision, the Paschal Lamb, and other

Types

Types and Ordinances delivered to the people of the Jews, all fore-signifying Christ to come *k*, which were for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the Promised Messiah *l*, by whom they had full remission of sins and eternall Salvation: and is called, the Old Testament *m*.

k Heb. 8, 9, 10 chapters. Rom. 4. 11. Col. 2. 11, 12. 1 Cor. 5. 7.
l 1 Cor. 10. 1, 2, 3, 4. Heb. 11. 13. John 8. 56.
m Gal. 3. 7, 8, 9, 14.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the Preaching of the Word, and the Administration of the Sacraments of Baptisme, and the Lords Supper *o*. Which, though fewer in number, and administred with more simplicity, and lesse outward glory; yet, in them, it is held forth in more fulnesse, evidence, and spirituall efficacy *p*, to all nations both Jews and Gentiles *q*, and

n Col. 2. 17.
o Mat. 28. 19, 20. 1 Cor. 11. 23, 24, 25.
p Heb. 12. 22. to 28. Jer. 31. 33, 34.
q Mat. 28. 19. Eph. 2. 15, 16, 17, 18, 19.

e Luke 22. 20. is called the New Testament e.

f Gal. 3. 14. 16. Rom. 3. 21, 22, 23. 30. Psal. 32. 1 with Rom. 4. 5. 6. 16, 17. 23, 24. Heb. 13. 8. Acts 15. 11. There are not therefore Two Covenants of Grace, differing in substance, but one and the same, under various dispensations f.

CHAP. VIII.

Of Christ the Mediatour.

a Isa. 42. 1. 1 Pet. 1. 19, 20. John 3. 16. 1 Tim. 2. 5. b Acts 3. 22. c Heb. 5. 5, 6. d Psal. 2. 6. Luke 1. 33. e Eph. 5. 23. f Heb. 1. 2. g Acts 17. 31. h John 17. 6. Psal. 22. 30. Isa. 53. 10. i 1 Tim. 2. 6. Psa. 55. 4, 5. k 1 Cor. 1. 30.

IT pleased God, in his eternall purpose, to choose and ordaine the Lord Jesus His only begotten Sonne, to be the Mediatour between God and Man, *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*. Unto whom Hee did from all eternity give a People, to be his Seed *h*, and to bee by him in time Redeemed, Called, Justified, Sanctified, and Glorified *i*.

II. The Sonne of God, the second Person in the Trinity, being very and eternall God,

of

of one Substance, and equall with the Father; did, when the fulnesse of time was come, take upon Him mans nature *k*, with all the Essentiall properties, and common infirmities thereof, yet, without sin *l*: being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that, two whole, perfect, and distinct Natures, the God-head and the Man hood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion *n*. Which Person, is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

k John 1. 1. 14. 1 John 5. 20. Phil. 2. 6. Gal. 4. 4
l Heb. 2. 14. 16. 17. Heb. 4. 15.
m Luke 1. 27. 31. 35. Gal. 4. 4.
n Luke 1. 35. Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18. 1 Tim. 3. 16.
o Rom. 1. 3. 4. 1 Tim. 2. 5.

III. The Lord Jesus, in his humane nature, thus united to the divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him al the treasures of wisdome and knowledge *q*: in whom it pleaseth the Fa-

p Psal. 45. 7. John 3. 34.
q Col. 2. 3.

ther, that all fulneſſe ſhould
v Col. 1. 19 dwell v: to the end, that being
holy, harmleſſe, undefiled, and
f Heb. 7. 16 John 1. 14. full of grace and truth f, he
might be thorowly furniſhed
to execute the Office of a
t Acts 10. 38 Heb. 12. 24 Heb. 7. 22. Mediator, and ſurety t. Which
Office he took not unto him-
ſelf, but was thereunto called
u Heb. 5. 4, 5 by his Father u, who put all
power and judgement into
his hand, and gave him com-
mandement to execute the
w Joh 5. 22 27. Mat. 28 18. Act. 2. 36 ſame w:

IV. This Office, the Lord
Jeſus did moſt willingly un-
x Pſal. 40. 7, 8. with Heb. 10. 5. to 11 dertake x: which that he might
diſcharge, hee was made un-
John 10. 18 Phil. 2. 8 der the Law y, and did per-
y Gal. 4. 4. z Mat. 3. 15 Mat. 5. 17. fectly fulfill it z, endured
moſt grievous torments im-
a Matth. 26 37, 38. Luke 22. 44. Mat. 27. 46. mediatly in his Soul a, and
moſt painfull ſufferings in
b Mat. 26, 27 chapters. his body b: was crucified, and
c Phil. 2. 8 died c, was buried, and re-
d Acts 2. 23 24. 27 Acts 13. 37 Rom. 6. 9 mained under the Power of
Death; yet ſaw no corruption
e 1 Cor. 15. 3, 4 d: On the third day he aroſe
from the dead e, with the ſame

bodie

bodie in which he suffered *f*, with which also he ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall return to judge men, and Angels, at the end of the World *i*.

f John 20. 25. 27.
g Mark. 16. 19
h Rom. 8. 34 Heb. 9. 24
Heb. 7. 25
i Rom. 14. 9 10. Acts 1. 11 Acts 10. 42. Mar. 13. 40. 41. 42 Jude v. 6. 2 Pet. 2. 4

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which hee, through the eternall Spirit, once offered up unto God, hath fully satisfied the Justice of his Father *k*, and purchased not only reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. Heb. 9. 14. 16. Heb. 10. 1. Eph. 5. 2 Rom. 3. 25. 26.
l Dan. 9. 24. 26. Col. 1. 19, 20. Eph. 1. 11. 14 John 17. 2 Heb. 9. 12. 15.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the world, in, and by those

pro-

promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head; and the Lamb slain from the beginning of the world: being yesterday, and to day the same,
m Gal. 4. 4, 5 and for ever m.
Gen. 3. 15
Rev. 13. 8
Heb. 13. 8

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self n: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature o.
n Heb. 9. 14
1 Pet. 3. 18.
o Acts 20. 28. Joh. 3. 13 1 John 3. 16

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same p, making intercession for them q, and revealing unto them, in, and by the Word, the mysteries of salvation r, effectual-
p John 6. 37 39. Joh. 10. 15, 16
q 1 John 2. 1. 2. Rom. 8. 34.
r Joh. 15. 13 15. Eph. 1. 7, 9. John 17. 6

ly perſwading them by his Spirit, to beleeve, and obey, and governing their hearts by his Word and Spirit *ſ*, overcoming all their enemies by his Almighty Power and Wiſdom, in ſuch manner, and wayes, as are moſt conſonant to his wonderfull and unſearchable diſpenſation *t*.

ſ John 14.16 Heb. 12. 2. 2 Cor. 4. 13 Rom. 8, 9. 14. Rom. 15. 18, 19 John 17. 17 Pſal. 110. 1 1 Cor. 15. 25. 26. Mal. 4. 2, 3 Col. 2. 15

CHAP. IX.
Of Free-will.

GOD hath indued the will of man with that naturall liberty, that is neither forced, nor by any abſolute neceſſity of nature determined to do good or evill *a*.

a Mat. 17. 12 Jam. 1. 14. Deut. 30. 19

II. Man in his ſtate of innocency, had freedome, and power, to will, and to do that which was good, and well pleaſing to God *b*; but yet, mutably, ſo that he might fall from it *c*.

b Eccl. 7. 29 Gen. 1. 26

c Gen. 2. 16, 17. Gen. 3. 6

III. Man by his fall into a ſtate of ſin, hath wholly loſt all

all ability of Will to any spirituall good accompanying
d Rom. 5.6 Rom. 8. 7. John 15. 5. salvation *d*: so as, a naturall
e Rom. 3. 10 12. man, being altogether averse
f Eph. 2. 1. 5 Col. 2. 13. from that good *e*, and dead in sinne *f*, is not able, by his own strength, to convert himself, or to prepare himself, thereunto *g*.

g John 6. 44 65. Eph. 2. 2, 3, 4, 5 IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his naturall bon-
h Col. 1. 13 John 8. 34. 36 dage under sinne *h*; and by his grace alone, inables him freely to will, and to do that
i Phil. 2. 13 Rom. 6. 18 22. which is spiritually good *i*; yet so, as that by reason of his remaining corruption, hee doth not perfectly, nor onely, will that which is good, but doth also will that which is

k Gal. 5. 17 Rom. 7. 15 18, 19. 21. 23 evill *k*.

l Eph. 4. 13 Heb. 12. 23 1 John 3. 2 Jude v. 24. V. The will of man is made perfectly, and immutably free to good alone, in the state of Glory onely *l*.

[CHAP.

CHAP. X.

Of Effectuall Calling.

ALL thoſe whom God hath predeſtinated unto life, and thoſe onely, hee is pleaſed in this appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt *c*, inlightening their mindes, ſpiritually and ſavingly to underſtand the things of God *d*; taking away their heart of ſtone, and giving unto them an heart of fleſh *e*, renewing their wills and by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jeſus Chriſt *g*; yet ſo, as they come moſt freely, being made willing by his grace *h*.

II. This Effectuall Call is of Gods free, and ſpeciall grace

a Rom. 8. 3 Rom. 11. 7. Eph. 1, 10, 11.
b 2 Theſ. 1. 13, 14 2 Cor. 3. 3, 6
c Rom. 8. 2 Eph. 2. 1, 2, 3, 4, 5 2 Tim. 1. 9, 10
d Acts 26. 18 1 Cor. 2. 10, 12
e Eph. 1. 17, 18 Ezek. 36. 26
f Ezek. 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36. 27.
g Eph. 1. 19 John 6. 44, 45.
h Cant. 1. 4 Pſal. 110. 3. John 6. 37 Rom. 6. 16, 17, 18.

grace alone, not from any
2 Tim. 1. 9 Tit. 3. 4, 5 Eph. 2. 4, 5 8, 9. Rom. 9. 11. thing at all foreseen in man *i*, who is altogether passive therein, until being quickned and renewed by the holy
k 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5 Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered, and
l John 6. 37 Ezek. 36. 27 conveyed in it *l*.

John 5. 25 III. Elect infants dying in infancy, are regenerated, and saved by Christ, through the
m Luke 18. 15, 16. and Acts 2. 38, 39 and John 3. 3. 5. and 1 John 5. 12 and Rom. 8. 9 compared. *n* John 3. 8 Spirit *m*, who worketh when, and where, and how he pleaseth *n*: So also are all other elect persons who are uncapable of being outwardly called by the Ministery of the
o 1 John 5. 12. Acts 4. 12 Word *o*.

IV. Others, not elected, although they may be called by the Ministery of the word
p Mat. 22. 14 *p*, and may have some common operations of the Spirit
q Mat. 7. 22 Mat. 13. 20, 21 Heb. 6. 4, 5. *r* John 6. 64, 65, 66. John 8. 24 *q*, yet they never truly come unto Christ, and therefore cannot be saved *r*: Much lesse can Men, not professing the Christian Religion, be saved

ved in any other way whatsoever, be they never so diligent to frame their lives according to the Light of Nature, and the Law of that Religion they do profesſe *f*. And, to aſſert and maintain, that they may, is very pernicious, and to be deteſted *t*.

f Acts 4. 12 John 14. 6 Ephes. 2. 12 John 4. 22 John 17. 3 2 John v. 9 10, 11 1 Cor. 16. 22 Gal. 1. 6, 8

CHAP. XI.

Of Juſtification.

THoſe whom God effectually calleth, he alſo freely juſtifieth *a*, not, by infuſing righteouſneſſe into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous; not, for any thing wrought in them, or done by them, but for Chriſts ſake alone; nor, by imputing faith it ſelfe, the act of beleeving, or any other Evangelicall obedience, to them, as their righteouſneſſe; but, by imputing the obedience and ſatisfaction of

a Rom. 8, 30 Rom. 3. 24, 25

Chriſt

b Rom. 4.5, 6, 7, 8. 2 Cor. 5. 19 21. Rom. 3. 22. 24, 25. 27, 28 Titus 3. 5, 7 Eph. 1. 7. Jer. 23. 6. 1 Cor. 1. 30, 31 Rom. 5. 17, 18, 19

Christ unto them *b*, they receiving, and resting on him and his righteousnesse by faith, which faith, they have not of themselves, it is the gift of God *c*.

c Acts 10. 44 Gal. 2. 16 Phil. 3. 9 Acts 2. 38, 39 Eph. 2. 7, 8 d John 1. 12 Rom. 3. 28. Rom. 5. 1.

II. Faith thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*, yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*:

e Jam. 2. 17 22. 26 Gal. 5. 6.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper reall, and full satisfaction to his Fathers justice in their behalf: *f* Yet, in as much as he was given by the Father, for them *g*, and his obedience and satisfaction accepted in their stead *h*, and both, freely, not for any thing in them, their justification is onely of free grace *i*; that both

f Rom. 5. 8, 9, 10. 19. 2 Tim. 2. 5, 6 Heb. 10. 10 14. Dan. 9. 24. 26. Isa. 53. 4, 5, 6 10, 11, 12. g Rom. 8. 32 h 2 Cor. 5. 21 Mat. 3. 17 Ephes. 5. 2. i Rom. 3. 24 Eph. 1. 7.

the

the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

k Rom. 3. 26. Ephes. 2. 7.

IV. God did, from all Eternity decree to justifie all the Elect *l*, and Christ did, in the fulnesse of time die for their sins, and rise again for their justification *m*: nevertheless, they are not justified, untill the holy Spirit doth in due time, actually apply Christ unto them *n*.

l Gal. 3. 8. 1 Pet. 1, 2. 19, 20 Rom. 8. 30.
m Gal. 4. 4 1 Tim. 2. 6 Rom. 4. 25.
n Col. 1. 21 22. Gal. 2. 16 Tit. 3. 4, 5.

V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of justification *p*; yet they may by their sins fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their faith and repentance *q*.

o Rom. 6. 12 John 1. 7, 9
p 1 John 2. 1, 2 Luk. 22. 32 John 10. 28 Heb. 10. 14
q Psal. 89. 31, 32, 33 Psal. 51. 7, 8, 9, 10, 11, 12

VI. The Justification of Beleevers under the old Testament,

Psal. 32. 5 Mat. 26. 28 1 Cor. 11. 30
32. Luk. 1. 20

ſtament, was in all theſe reſpects, one and the ſame with the juſtification of Beleevers under the New Teſtament *r*.

r Gal. 3. 9 13, 14. Rom. 4. 22, 23, 24 Heb. 13. 8.

CHAP. XII.

Of Adoption.

ALL thoſe that are juſtified, God vouchſafeth in and for his only Son Jeſus Chriſt to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and priviledges of the children of God *b*, have his Name put upon them *c*, receive the ſpirit of Adoption *d*, have acceſſe to the Throne of Grace with boldneſſe *e*, are inabled to cry Abba, Father *f*, are pitied *g*, protected *h*, provided for *i*, and chaſtned, by him, as by a Father *k*, yet never caſt off *l*, but ſealed to the day of redemption *m*, and inherit the promiſes *n*, as heirs of everlaſting ſalvation *o*.

a Eph. 1. 5.
b Gal. 4. 4, 5 Rom. 8. 17 John 1. 12.
c Jer. 14. 9 2 Cor. 6. 18 Rev. 3. 12
d Rom. 8. 15
e Eph. 3. 12 Rom. 5. 2
f Gal. 4. 6
g Pſ. 103. 13
h Pro. 14. 26
i Mat. 6. 30 32. 1 Pet. 5. 7
k Heb. 12. 6
l Lam. 3. 31
m Eph. 4. 30
n Heb. 6. 12
o 1 Pet. 1. 3, 4 Heb. 1. 14.

CHAP.

CHAP. XIII.

Of Sanctification.

THey who are effectually called, and Regenerated, having a new heart, and a new spirit created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word, and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*: and they, more and more quickned and strengthened in all saving graces *e*, to the practice of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. *b* John 17. 17. Eph. 5. 26. 2 Thes. 2. 13. *c* Rom. 6. 6. 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Eph. 3. 16, 17, 18, 19. *f* 2 Cor. 7. 1. Heb. 12. 14.

II. This sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth still some remnants of corruption in every part *h*; whence ariseth a conti-

g 1 Thes. 5. 23. *h* 1 Joh. 1. 10. Rom. 7. 18, 23. Phil. 3. 12.

continuall, & irreconcileable warre; the flesh lusting against the Spirit, and the Spirit against the flesh *i*.

i Gal. 5. 17
1 Pet. 2. 11

III. In which warre, although the remaining corruption, for a time, may much prevail *k*; yet through the continuall supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so, the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7. 23
l Rom. 6. 14
1 John 5. 4
Eph. 4. 15, 16
m 2 Pet. 3. 8
2 Cor. 1. 18.
n 2 Cor. 7. 1

CHAP. XIV.

Of Saving Faith.

THe grace of Faith, whereby the Elect are inabled to beleeve to the saving of their soules *a*, is the Work of the Spirit of Christ in their hearts *b*, and is ordinarily wrought by the Ministery of the Word *c*, by which also, and by the administration of the Sacraments, and Prayer,

a Heb. 10. 39
b 2 Cor. 4. 13
Eph. 1. 17, 18. 19.
Eph. 2. 8.
c Rom. 10. 14. 17

it

it is increased and strengthned *d*.

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*, and, acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*, trembling at the threatning *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith, are, Accepting Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace *i*.

III. This faith is different in degrees, weak or strong *k*, may be often and many wayes assayled, and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ

m, who

d 1 Pet. 2. 2 Acts 20. 32 Rom. 4. 11 Luke 17. 5 Rom. 1. 16, 17.

e John 4. 4 1 Thes. 2. 13 1 John 5. 10 Acts 24. 14

f Rom. 16. 26

g Isa. 66. 2

h Heb. 11. 13 1 Tim. 4. 8

i John 1. 12 Acts 16. 31 Gal. 2. 29 Acts 15. 11

k Heb. 5. 13 14. Rom. 4. 19. 20 Mat. 6. 30 Mat. 8. 10.

l Luk. 22. 31. 32. Eph. 6. 16 1 John 5. 4. 5

m Heb. 6. 11 12. Heb. 10 22. Col. 2. 2 n Heb. 12. 2

m, who is both the Author and finisher of our faith n.

CHAP. XV.

Of Repentance unto life.

a Zec. 12. 10 Acts 11. 18

REpentance unto life, is an evangelicall grace a, the Doctrine whereof is to bee preached by every Minister of the Gospel, as well as that of faith in Christ b.

b Luk. 24. 47 Marke 1. 15 Acts 20, 21

II. By it, a sinner out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent so grieves for, and hates his sins, as to turn from them all unto God c; purposing and endeavouring to walk with him in all the wayes of his Commandements d.

c Ezec. 18. 30 31. Ez. 36. 31 Isa. 30. 22 Psal. 51. 4. Jer. 31. 18, 19 Joel. 2. 12, 13 Amos 5. 15 Psal. 119. 128 2 Cor. 7. 11 d Psal. 119. 6. 59. 106. Luke 1. 6. 2 King. 23. 25

III. Although Repentance bee not to be rested in as any satisfaction

satisfaction for sin, or any cause of the pardon thereof *e*; which is the act of Gods free grace in Christ *f*, yet is it of such necessity to all sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sinne so great, that it can bring damnation upon those who truely repent *i*.

V. Men ought not to content themselves with a generall repentance, but it is every mans duety to endeavour to repent of his Particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sinnes to God, praying for the pardon thereof *l*; upon which and the forsaking of them, he shall finde mercy *m*; so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique con-

e Eze. 36. 31. 32. Ezek. 16. 61. 62, 63.
f Hos. 14. 2. 4. Rom. 3. 14. Ephes. 1. 7.
g Luke 13. 3. 5. Acts 17. 30, 31.
h Rom. 6. 23. Rom. 5. 12. Mat. 12. 36.
i Isa. 55. 7. Rom. 8. 1. Isa. 1. 16. 18.
k Psal. 19. 13. Luke 19. 8. 1. Tim. 1. 13. 15.
l Psal. 51. 4. 7. 5. 9. 14. Psal. 32. 5. 6. 1. Pro. 28. 13. 1. John 1. 9.

fession, and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

n Jam. 5. 16. Luke 17. 3, 4. Josh. 7. 19. Psalm 51. throughout.
o 2 Cor. 2. 8.

CHAP. XVI.

Of Good Works.

GOod Works are onely such as God hath commanded in his Holy Word *a*, and not such, as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

a Micah. 6. 8. Rom. 12. 2. Heb. 13. 21.
b Mat. 15. 9. Isa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2. John 16. 2. 1 Sam. 15. 21, 22, 23.

II. These good works done in obedience to Gods Commandements, are the fruites and evidences of a true and lively faith *c*: and, by them, Beleevers manifest their thankfulnesse *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and

c James. 2. 18, 22.
d Psal. 116. 12, 13.
1 Pet. 2. 9.
e 1 John 2. 3. 3. 14. 5. 2 Pet. 1. 5, 6, 7, 8, 9, 10.
f 2 Cor. 9. 2. Mat. 5. 16.
g Tit. 2. 5, 9, 10, 12. 1 Tim. 6. 1.
h 1 Pet. 2. 15.

and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holinesse, they may have the end eternall life *l*.

i 1 Pet. 2. 12 Phil. 1. 11 John 15. 8
k Eph. 2. 10
l Rom. 6. 22

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*, yet are they not hereupon to grow negligent, as if they were not bound to performe any duty, unlesse upon a speciall motion of the Spirit, but, they ought to be diligent in stirring up the grace of God that is in them *o*,

m John 15. 4 Ezek. 36. 26, 27
n Phil. 2. 13 Phil. 4. 13 2 Cor. 3. 5
o Phil. 2. 12 Heb. 6. 11, 12 2 Pet. 1. 3, 5, 10, 11 Isa. 64. 7 2 Tim. 1. 6 Acts 26. 6, 7 Jude v. 20, 21

IV. They who in their obedience, attain to the greatest height, which is possible in this

this life are so far from being able to supererogate, and to do more then God requires, as that they fall short of much which in duty they are bound to do p.

p Luk. 17.10 Neh. 13. 22 Job 9. 2, 3 Gal. 5. 17

V. We cannot by our best Works merit pardon of sin or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and, the infinit distance that is between us and God, whom by them, we can neither profit nor satisfie for the debt of our former sins q, but, when we have done all we can, we have done but our duty, and are unprofitable servants r; and, because, as they are good, they proceed from his spirit s, and as they are wrought by us, they are defiled, and mixed with so much weaknes and imperfection, that they cannot endure the severity of Gods judgement t.

q Rom. 3. 20 Rom. 4. 2. 4 & Eph. 2. 8, 9 Tit. 3. 5, 6, 7 Rom. 8. 18 Psal. 16. 2 Job 22. 2, 3 Job 35. 7, 8
r Luk. 17. 10
s Gal. 5. 22, 23.
t Isa. 64. 6 Gal. 5. 17 Rom. 7. 15, 18. Psal. 143. 2. Psal. 130. 3.

VI. Yet notwithstanding,

the Persons of Beleevers being accepted through Christ, their good works also are accepted in him *u*, not as though they were in this life wholly unblamable and unreprovable in GODS sight *w*; but that he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although, accompanied with many weaknesses and imperfections *x*.

u Eph. 1. 6. 1 Pet. 2. 5 Exod. 28. 38 Gen. 4. 4 with Heb. 11. 4.
w Job 9. 20 Psal. 143. 2
x Heb. 13. 20 21. 2 Cor. 8. 12. Heb. 6. 10. Mat. 25. 21. 23.

VII. Works done by unregenerate men, although, for the matter of them, they may bee things which God commands, and of good use both to themselves, and others *y*; yet, because they proceed not from an heart purified by faith *z*; nor are done in a right manner, according to the Word *a*; nor, to a right end, the glory of God *b*; they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is

y 2 Kings 10. 30, 31. 1 Kings 21. 27. 29.
z Phil. 1. 15, 16. 18.
a Gen. 4. 5 with Heb. 11. 4. Heb. 11. 6
b 1 Cor. 13. 3 Isa. 1. 12. Mat. 6. 2. 5. 16.
c Hag. 2. 14 Tit. 1. 15 Amos 5. 21, 22. Hos. 1. 4 Rom. 9. 16 Titus 3. 5.

more sinfull, and displeasing unto God *d*.

d Psal. 14.4 Psal. 36. 3 Job 21. 14, 15. Mat. 25. 41,42,43,45 Mat. 23. 23

CHAP. XVII.

Of the Perseverance of the Saints.

THey, whom God hath accepted in his Beloved effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace, but shall certainly persevere therein to the end, and be eternally saved *a*.

a Phil. 1. 6 2 Pet. 1. 10 John 10. 28, 29.

II. This perseverance of the Saints, depends not upon their own free will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father *b*, upon the efficacy of the merite and interceſſion of Jesus Christ *c*, the abiding of the Spirit, and of the seed of God within them *d*, and the nature of the Covenant of Grace *e*: from

1 John 3. 9 1 Pet. 1. 5. 9 2 Tim. 2. 18 b Jer. 31. 3 c Heb. 10. 10 14 Heb. 13. 20 21. Heb. 9. 12, 13, 14, 15 Rom. 8. 33 to the end. John 17. 11 24. Luke 22 32. Heb. 7. 23. d John 14. 16, 17 1 John 2. 27 1 John 3. 9. e Jer. 32. 40

all

all which, ariseth also the certainty, and infallibility thereof *f*.

f John 10. 28. 2 Thes. 3. 3. 1 John 2. 19.

III. Nevertheless, they may, through the temptations of Satan and of the World, the prevalency of corruption remaining in them, and their neglect of the means of their preservation, fall into grievous sins *g*: and, for a time, continue therein *h*: whereby they incur Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardned *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgements upon themselves *p*.

g Mat. 26. 70, 72. 74.
h Psal. 51. title and verse 14.
i Isa. 64. 5, 7, 9. 2 Sam. 11. 27.
k Eph. 4. 30.
l Psal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4. 6.
m Isa. 63. 17. Mark. 6. 52. Mark. 16. 14.
n Psal. 32. 3, 4. Psal. 51. 8.
o 2 Sam. 12. 14.
p Psal. 89. 31, 32. 1 Cor. 11. 32.

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men

may vainly deceive themselves with false hopes, and carnall presumptions of being in the favour of God and estate of Salvation *a* which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8. 13, 14. Micah. 3. 11. Deut. 29. 19. John 8. 41.
b Mat. 7. 22, 23.
c 1 John 2. 3, 18, 19, 21, 24. 1 John 3. 14. 1 John 5. 13.
d Rom. 5. 2, 5.

II. This certainty is not a bare conjecturall and probable perswasion, grounded upon a fallible hope *e*: but an infallible assurance of faith, founded, upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with

e Heb. 6. 11, 19.
f Heb. 6. 17, 18.
g 2 Pet. 1. 4, 5, 10, 11. 1 John 2. 3. 1 John 3. 14. 2 Cor. 1. 12.

our

our ſpirits, that we are the children of God *h*: Which Spirit is the earneſt of our inheritance, whereby wee are ſealed to the day of redemption *i*.

h Rom. 8. 15, 16.

i Eph. 3. 13. 14. Eph. 4. 30. 2 Cor. 1. 21, 22.

III. This infallible aſſurance doth not ſo belong to the eſſence of faith, but that a true beleever may wait long, and conflict with many difficulties before he be partaker of it *k*: yet, being inabled by the Spirit, to know the things which are freely given him of God, he may, without extraordinary revelation, in the right uſe of ordinary means attain thereunto *l*. And therefore it is the duty of every one, to give all diligence to make his calling and election ſure *m*, that thereby his heart may be enlarged in peace and joy in the holy Ghoſt, in love and thankfulneſſe to God, and in ſtrength and chearfulneſſe in the duties of obedience, the proper fruits

k 1 John 5. 13. Iſa. 50. 10. Mark. 9. 24. Pſal. 88. throughout. Pſal. 77. to verſe 12.

l 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19.

m 2 Pet. 1. 10.

of this assurance *m*: so far it is, from inclining men to loosnesse *o*.

IV. True beleevers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some speciall sin, which woundeth the conscience, and grieveth the spirit; by some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darknesse and to have no light *p*: yet are they never utterly destitute of that seed of God and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the Spirit, this assurance may, in due time, be revived *q*; and by the which, in the mean time, they are supported from utter despair *r*,

m Rom. 5. 1 2. 3. Rom. 14. 17. Rom. 15. 3. Eph. 2. 3, 4. Psal. 4. 6, 7. Psal. 119. 32

o 1 John 2. 1, 2 Rom. 6. 1, 2 Titus 2. 11, 12. 14 2 Cor. 7. 1 Rom. 8. 1. 12 1 John 3. 2, 3 Psal. 130. 4 1 John 1. 6, 7

p Cant. 5. 2, 3. 6. Psal. 51. 8. 12. 14 Eph. 4. 30, 31 Psal. 77. 1, 10 10. Mat. 26. 69, 70, 71, 72 Psal. 31. 22 Psal. 88. throughout. Isa. 5. 10.

q 1 John 3. 9 Luke 22. 32 Job 13. 15 Psal. 73. 15 Psal. 51. 8. 12 Isa. 50. 10.

r Mich. 7. 7, 8. 9. Jer. 32. 40 Isa. 54. 7, 8, 9. 10. Psal. 22. 1. Psal. 88. throughout.

CHAP.

CHAP. XIX.
Of the Law of God.

GOD gave to Adam a Law as a Covenant of Works, by which he bound him, and all his posterity to personall, entire, exact, and Perpetuall obedience: promised life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it *a*.

a Gen. 1. 26, 27. with Gen. 2. 17. Rom. 2. 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 3. 10, 12. Eccles. 7. 29. Job 28. 28.

II. This Law, after his fall, continued to be a perfect rule of righteousnesse, and as such, was delivered by God upon Mount Sinai, in Ten Commandements, and written in two Tables *b*: the foure first Commandements containing our duty towards God, and the other six, our duty to man *c*.

b Jam. 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 32. Deut. 10. 4. Exod. 34. 1. c Mat. 22. 37, 38, 39, 40.

III. Beside this Law, commonly called Morall, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Lawes, contain-

containing severall typicall Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits d; and partly, holding forth divers instructions of morall duties e. All which Ceremoniall Laws are now abrogated, under the New Testament f.

IV. To them also as a body Politique, he gave sundry Judiciall Lawes, which expired together with the state of that people not obliging any other now further than the generall equity thereof may require g.

V. The Morall Law doth for ever binde all, as well justified persons as others, to the obedience thereof h, and that, not only in regard of the mater contained in it, but also in respect of the authority of God the Creatour, who gave it i. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this o-

d Heb. 9. chap. Heb. 10. 1. Gal. 4. 3, 2, 3 Col. 2. 17. e 1 Cor. 5. 7 2 Cor. 6. 17 Jude ver. 23 f Col. 2. 14. 16, 17 Dan. 9. 27. Eph. 2. 15. 16.

g Exod. 21 chapter. Exod. 22. 1 to 29 Gen. 49. 10 with 1 Pet. 2. 13, 14. Mat. 5. 17, with ver. 38, 39. 1 Cor. 9. 8, 9, 10 h Rom. 13. 8, 9, 10 Eph. 6. 2 i John 2. 3, 4. 7, 8 1 Jam. 2. 10, 11.

bligation t.

VI. Although true Belee- t Mat. 5. 17 18, 19. Jam. 2. 8. Rom. 3. 31.
vers be now under the Law, as a Covenant of works, to be thereby justified, or condemned u, yet is it of great use to them, as well as to others, in that, as a Rule of life informing them of the will of God, and their duty, it directs, and binds them to walk accordingly w, discovering also the sinful pollutions of their nature, hearts and lives x: so as, by examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin, y together with a clearer sight of the need they have of Christ, and the perfection of his obedience z. It is likewise of use to the regenerate to restrain their corruptions a, in that it forbids sin b, and the threatnings of it serve to shew what even their sins deserve; and what afflictions in this life they may expect for

u Rom. 6. 14 Gal. 2. 16 Gal. 3. 13 Gal. 4. 4, 5 Acts 13. 39. Rom. 8. 1
w Rom. 7. 12, 22, 25 Psal. 119. 4, 6.
x 1 Cor. 7. 19 Gal. 5. 14 16, 18, 19, 20, 21, 22, 23.
y Rom. 7. 7 Rom. 3. 20 Jam. 1. 23, 24, 25 Rom. 7. 9
z Gal. 3. 24 Rom. 7. 24, 25. Rom. 8. 1.
a Jam. 2. 11 Psal. 119. 101, 104, 128.

them.

them, although freed from the curse thereof threatned in the Law *r*. The promises of it in like manner shew them Gods approbation of obedience and what blessings they may expect upon the performance thereof *s* although, not as due to them by the Law, as a Covenant of Works *t*. So as, a mans doing good, and refraining from evill, because the Law encourageth to the one, and deterreth from the other, is no evidence of his being under the Law, and, not under grace *u*.

r Ezra. 9. 13, 14. Psal. 89. 30, 31, 32, 33, 34

s Levit. 26. 1 to 14, with 2 Cor. 6. 16 Eph. 6. 2, 3 Psal. 37. 11 with Mat. 5. Psal. 19. 11.

t Gal. 2. 16 Luke 17. 10.

u Rom. 6. 12. 14

VII. Neither are the forementioned Uses of the Law, contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing, and inabling the will of man, to do that, freely, and chearfully, which the will of God, revealed in the Law, requireth to bee done *x*.

1 Pet. 3. 8, 9, 10, 11, 12 with Psal. 34. 12, 13, 14, 15, 16 Heb. 12. 28, 29.

w Gal. 3. 21

x Ezek. 36. 27 Heb. 8. 10 with Jer. 31. 33.

CHAP.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Beleevers, under the Gospell, consists, in their freedome from the guilt of sin, the condemning wrath of God, the Curse of the Morall Law *a*, and, in their being delivered from this present evill World, bondage to Satan, and Dominion of sin *b*, from the evill of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*; as also, in their free accesse to God *d*, and their yeelding obedience unto him, not out of slavish feare, but a Childe-like love and willing minde *e*. All which, were common also to Beleevers under the Law *f*. But under the New Testament, the Liberty of Christians is further inlar-

a Tit. 2. 14 1 Thes. 1.10 Gal. 3. 13

b Gal. 1. 4 Col. 1. 13. Act. 26. 18 Rom. 6. 14

c Rom. 8. 28 Psal. 119. 71 1 Cor. 15. 54 55, 56, 57

d Rom. 8. 1 Rom. 5. 2

e Rom. 8. 14 15. 18 1 John 4. 18

f Gal. 3. 9. 14.

ged

ged, in their freedom from the yoake of the Ceremoniall Law, to which the Jewish Church was subjected *g*: and in greater boldnesse of accesse to the Throne of grace *h*, and in fuller communications of the free Spirit of God, than Beleevers, under the Law, did ordinarily partake of *i*.

g Gal. 4. 1, 2, 3. 6, 7 Gal. 5. 1. Acts 15. 10, 11
h Heb. 4. 14, 16. Heb. 10. 19, 20, 21, 22
i 1 John 7. 38, 39 2 Cor. 3. 13, 17. 19

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines and commandements of men, which are in any thing contrary to his Word, or besides it, if matters of Faith, or Worship *l*. So that, to beleeve such Doctrine, or to obey such Commands, out of Conscience is to betray true liberty of Conscience *m*, and the requiring of an implicit faith, and an absolute and blinde obedience, is, to destroy Liberty of Conscience, and reason also *n*.

k Jam. 4. 12 Rom. 14. 4
l Acts 4. 19 Acts 5. 29 1 Cor. 7. 23 Mat. 23. 8, 9 10. 2 Cor. 1. 24. Mat. 15. 9
m Col. 2. 20 22, 23. Gal. 1. 10. Gal. 2. 4, 5 Gal. 5. 1.
n Rom. 10. 17. Rom. 14 23. Isa. 8. 20 Acts 17. 11. John 4. 22 Hos. 5. 11. Revel. 13. 12. 16, 17 Jer. 8, 9.

III. They, who, upon pre-

practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holinesse and righteousnesse before him, all the dayes of our life. b

IV. And because, the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another, They, who upon pretence of Christian Liberty, shall oppose any lawfull Power, or the lawfull exercise of it, whether it be Civill or Ecclesiasticall, resist the Ordinance of GOD p. And for their publishing of such Opinions, or maintaining of such Practises, as are contrary to the light of Nature, or to the known Principles of Christianity, whether concerning Faith, Worship, or Conversation,

b Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John 8. 34. Luke 1. 74, 75.

p Mat. 12. 25. 1 Pet. 2. 13, 14. 16. Rom. 13. 1 to 8. Heb. 13. 17.

9 Rom. i. 32. with 1 Cor. 5. 1. 5. 11. 13. 2 John verse 10, 11. and 2 Thes. 3. 14. and 1 Tim. 6. 3, 4, 5 and Tit. 1. 10, 11, 13, & Tit. 3. 10. with Mat. 18. 15, 16, 17. 1 Tim. 1. 19. 20. Rev. 2. 2, 14, 15. 20. Rev. 3. 9. Deut. 13. 6. to 12. Rom. 13. 3, 4. with 2 John verse 10, 11. Ezra. 7. 23. 25, 26. 27, 28. Rev. 17. 12. 16, 17. Nehem. 13. 15, 17. 21, 22, 25, 30. 2 Kings 23. 5. 6. 9. 20, 21. 2 Chron. 34. 33. 2 Chron. 15. 12, 13. 16. Dan. 3. 29. 1 Tim. 2. 2. Isa. 49. 23. Zec. 13. 2, 3.

versation; or, to the Power of Godlineſſe; or, ſuch erroneous Opinions or Practiſes, as either in their own nature, or in the manner of publiſhing or maintaining them, are deſtructive to the externall Peace and Order which Chriſt hath eſtabliſhed in the Church, they may lawfully be called to account, and proceeded againſt by the Cenſures of the Church q, and by the power of the Civill Magiſtrate r.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath day.

2 Rom. 1. 20. Acts 17. 24. Pſal. 119. 68. Jer. 10. 7. Pſal. 31. 23. Pſal. 18. 3. Rom. 10. 12. Pſal. 61. 8. Jer. 24. 14. Mark. 12. 33.

THe light of Nature ſheweth that there is a GOD, who hath Lordſhip and Soveraignty over all, is good, and doth good unto all, and is therefore to bee feared, loved, praiſed, called upon, truſted in, and ſerved, with all the heart, and with all the ſoul, and with all the might s. But, the

the acceptable way of Worshipping the true GOD, is instituted by himself, and so limited by his own revealed Will, that hee may not be Worshipped according to the imaginations and devices of men, or the suggestions of Sathan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

b Deut. 12. 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 4. 15. 10. 20. Exod. 20. 4, 5, 6. Col. 2. 23.

II. Religious Worship is to be given to GOD, the Father, Sonne, and Holy Ghost; and to him alone *c*, not to Angels, Saints, or any other creature *d*: and, since the Fall, not without a Mediator; nor, in the mediation of any other, but of Christ alone *e*.

c Mat. 4. 10. with John 5. 23. and 2 Cor. 13, 14. *d* Col. 2. 18. Rev. 19. 10. Rom. 1. 25. *e* John 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17. *f* Phil. 4. 6.

III. Prayer, with thanksgiving, being one special part of Religious worship *f*, is, by GOD required of all men, *g*; and, that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according

g Psal. 65. 2. *h* John 14. 13, 14. 1 Pet. 2. 5. *i* Rom. 8. 26.

to his Will *k*, with understanding, reverence, humility, fervency, faith, love, and reverence *l*; and, if vocall, in a known tongue *m*.

IV. Prayer is to be made for things lawfull *n*, and for all sorts of men living, or that shall live hereafter *o*, but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the word in obedience unto God, with understanding, faith, and reverence *t*; singing of Psalms with grace in the heart *u*; as also, the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *w*: Beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and thanks-

k 1 Joh. 5. 14
l Psal. 47. 7
Eccles. 5. 1, 2
Heb. 12. 28
Gen. 18. 27
Jam. 5. 16
Jam. 1. 6, 7
Mark. 11. 24
Mat. 6. 11, 14. 15. Col. 4
2 Eph. 6. 18.
m 1 Cor. 14. 14
n 1 Joh. 5. 14
o 1 Tim. 2. 1, 2
John 17. 20
2 Sam. 7. 29
Ruth. 4. 12
p 2 Sam. 12. 21, 22, 23 with Luke 16. 25, 26.
Rev. 14. 13
q 1 Joh. 5. 16
r Acts 15. 21
Rev. 1. 3
s 2 Tim. 4. 2
t Jam. 4. 22
Acts 10. 33
Mat. 13. 19
Heb. 4. 2
Isa. 66. 2
u Col. 3. 16
Eph. 5. 19
Jam. 5. 13
w Mat. 28. 19
1 Cor. 11. 23
10 29.
Acts 2. 42
x Deut. 6. 13 with Neh. 10. 29
y Isa. 19. 21 with Eccles. 5. 4, 5
z Joel. 2. 12
Ester. 4. 16
Mat. 9. 15
1 Cor. 7. 5

thanksgiving, upon speciall occasions *a*; which are, in their several times and seasons to be used, in an holy and Religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place in which it is performed or towards which it is directed *c*: but GOD is to bee Worshipped every where *d*, in Spirit and Truth *e*: as in private Families *f*, daily *g*, and in secret each one by himself *h*, so more solemnly, in the publique Assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by his Word or Providence, calleth thereunto *i*.

VII. As it is of the Law of Nature, that, in generall a due proportion of time be set a part, for the Worship of God: so, in his Word, by a Positive, Morall, and perpe-

a Psal. 107. throughout. Esther. 9.22

b Heb.12.28

c John 4. 21

d Mal. 1. 11 1 Tim. 2. 8

e John 4. 23, 24.

f Jer. 10. 25 Deut. 6. 6,7

g Job 1. 5 2 Sam. 6. 18 20. 1 Pet. 3.7 Acts 10. 2

h Mat. 6. 11 Mat. 6. 6 Eph. 6. 18

i Isa. 56. 6,7 Heb. 10. 25 Prov. 1. 20, 21. 24 Prov. 8. 34 Acts 13. 42 Luke 4. 16 Acts 2. 42

tuall Commandement, binding all men in all Ages, hee hath particularly appointed One day in Seven, for a Sabbath, to be kept holy unto Him *k*: which from the beginning of the World, to the Resurrection of Christ, was the last day of the week; and from the Resurrection of Christ, was changed into the first day of the week *l*, which, in Scripture, is called the LORDS Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

k Exod. 20. 8. 10, 11 Isa. 56. 2. 4, 6, 7

l Gen. 2. 2, 3 1 Cor. 16. 1, 2 Acts 20. 7

m Rev. 1. 10

n Exod. 20. 8, 10. with Mat. 5. 17, 18

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy Rest, all the Day, from their owne works, words, and thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time, in the publique and private

o Exod. 20. 8 Exod. 16. 23 25, 26. 29, 30 Exod. 31. 15, 16, 17 Isa. 58. 13 Neh. 13. 15, 16, 17, 18, 19 21, 22

private Exercises of his Worship, and in the duties of necessity, and mercy *p*.

p Isa. 58. 13 Mat. 12. 1. to 13.

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witnesse what he afferteth, or promiseth; and to judge him according to the Truth, or falshood of what hee sweareth *b*.

a Deut. 10. 20.

b Exod. 20. 7 Levit. 19. 12 2 Cor. 1. 23 2 Chron. 6. 22, 23

II. The Name of God onely, is that by which men ought to swear; and therein it is to bee used with all holy fear and reverence *c*. Therefore, to swear vainly or rashly, by that glorious and dreadfull Name; or, to swear at all, by any other thing, is sinfull, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the word of God, under

c Deut. 6. 13

d Exod. 20. 7 Jer. 5. 7 Mat. 5. 34. 37 Jam. 5. 12

the

the New Testament, as well as under the Old e; so a lawfull Oaths being imposed by lawfull Authority, in such matters ought to be taken f.

e Heb. 6. 16. 2 Cor. 1. 23. Isa. 65. 16.

f 1 Kings 8. 31. Neh. 13. 25. Ezra. 10. 5.

III. Whosoever taketh an Oath, ought duely to consider the weightinesse of so solemne an Act: and therein to avouch nothing, but what he is fully perswaded is the truth g. Neither may any man binde himselfe by Oath to any thing, but what is good and just and what he beleeveth so to be, and what he is able, and resolved to performe h. Yet is it a sin to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority i.

g Exod. 20. 7. Jer. 4. 2.

h Gen. 24. 2. 3. 5. 6. 8. 9.

i Num. 5. 19. 21. Neh. 5. 12. Exo. 22. 7, 8, 9, 10, 11.

IV. An Oath is to be taken in the plain and common sense of the words, without Equivocation, or mentall reservation k. It cannot obbidge to sinne: but in any thing not sinfull, being taken, it binds to performance,

k Jer. 4. 2. Psal. 24. 4.

al-

although to a mans own hurt l, nor is it to be violated, although made to Heretickes, or Infidels m.

l 1 Sam. 25. 22. 32, 33, 34 Psal. 15. 4

m Ezek. 17. 16. 18, 19 Josh. 9. 18, 19 with 2 Sam. 21. 1.

V. A Vow is of the like nature with a Promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulnesse n.

n Isai. 19. 21 Eccles. 5. 4, 5, 6. Psal. 65. 1. Psal. 66. 13, 14. o Psal. 76. 11 Jer. 44. 25, 26.

VI. It is not to bee made to any Creature but to God alone o, and that it may be accepted, it is to bee made voluntarily, out of Faith, and Conscience of Duety, in way of thankfullnesse for mercy received, or for the obtaining of what we want: whereby wee more strickly binde our selves to necessary duties p, or to other things, so far, and so long as they may fitly conduce thereunto.

p Deut. 23. 21, 22, 23 Psal. 50. 14 Gen. 28. 20, 21, 22. 1 Sam. 1. 11 Psal. 66. 13, 14. Psal. 132. 2, 3, 4, 5.

VII. No man may vow to doe any thing forbidden in the Word of God, or what would hinder any duty therein commanded: or which is

not in his own power, and for the performance whereof he hath no promise of ability from God q. In which respects Popish Monasticall vowes of perpetuall single life, professed Poverty, and regular obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinfull snares, in which no Christian may intangle himself r.

q Acts 24. 12. 14 Deut. 6. 28 Numb. 30. 5. 8. 12, 13

r Matth. 19. 11, 12 1 Cor. 7. 2, 9 Eph. 4. 28 1 Pet. 4. 2 2 Cor. 7. 23

CHAP. XXIII.

Of the Civil Magistrate.

GOD the supream Lord and King of all the world, hath ordained Civill Magistrates, to be under him over the people, for his owne Glory, and the publike good: and to this end, hath armed them with the Power of the sword for the defence and incouragement of them that are good, and for the punishment of evill doers a.

a Rom. 13. 1, 2, 3, 4 1 Pet. 2. 13, 14

II. It is lawfull for Christians to accept and execute

the Office of a Magistrate, when called thereunto *b*: In the managing whereof, as they ought especially to maintaine Piety, Justice and Peace, according to the wholsome Lawes of each Common-wealth *c*: so for that end they may lawfully now under the New Testament, wage War, upon just and necessary occasion *d*.

b Prov. 8. 15. Rom. 13. 1, 2, 4.

c Psal. 2. 10, 11, 12. 1 Tim. 2. 2. Psal. 82. 3, 4. *d* 2 Sam. 23. 3. 1 Pet. 2. 13. Luk. 3. 14. Rom. 13. 4. Mat. 8. 9. 10. Acts 10. 1, 2. Rev. 17. 14. 16.

III. The Civill Magistrate may not assume to himself the administration of the Word and Sacraments or the power of the Keyes of the Kingdome of Heaven *e*, yet he hath Authority, and it is his dutie, to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure, and intire, that all Blasphemies, and Heresies be suppressed, all corruptions and abuses in Worship and Discipline prevented or reformed: and all the ordinances of God duly setled,

e 2 Chron. 26. 18. with Mat. 18. 17 and Mat. 16. 19. 1 Cor. 12. 28, 29. Eph. 4. 11, 12. 1 Cor. 1. 1, 2. Rom. 10. 15. Heb. 5. 4.

f Isa. 49. 23. Psal. 122. 9. Ezra. 7. 23, 25, 26, 27, 28. Levit. 24. 16. Deut. 13. 5, 6. 12. 2 Kings 18. 4. 2 Chro. 13. 1 to 9. 2 Kings 23. 1. to 26. 2 Chron. 34. 33. 2 Chron. 15. 12, 13. g 2 Chro. 19. 8, 9, 10, 11. 2 Chron. 29, 30. Chapters. Mat. 2. 4, 5. h 1 Tim. 2. 1, 2. i 1 Pet. 2. 17. k Rom. 13. 6, 7. l Rom. 13. 5. Tit. 3. 1. m 1 Pet. 2. 13. 14. 16. n Rom. 13. 1. 2 Kings 2. 35. Acts 25. 9, 10, 11. o Pet. 2. 10, 11. Jude vers. 8, 9, 10, 11.

administred, and observed *f*, for the better effecting whereof, hee hath power to call Synods, to bee present at them, and to provide that whatsoever is transacted in them, be according to the minde of God *g*.

IV. It is the duty of People to pray for Magistrates *h*, to honour their Persons *i*, to pay them tribute and other dues *k*, to obey their lawfull Commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make voide the Magistrates just and legall Authority, nor free the people from their due obedience to him *m*: from which, Ecclesiasticall persons are not exempted *n*, much lesse hath the Pope any power and jurisdiction over them, in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if

he

hee ſhall judge them to bee Hereticks, or upon any other pretence whatſoever *o*.

o 2 Theſ. 2. 4 Rev. 13. 15, 16, 17.

CHAP. XXIV.

Of Marriage and Divorce.

MArriage is to be between one Man, and one Woman: neither is it lawfull for any Man to have more then one Wife, nor for any Woman to have more then one Husband at the ſame time *a*.

a Gen. 2. 22 Mat. 9. 5, 6 Prov. 2. 17

II. Marriage was ordained for the mutuall help of Husband and Wife *b*, for the increaſe of man kinde with a legittimate iſſue, and of the Church with an holy ſeed *c*, and for preventing of uncleanneſſe *d*.

b Gen. 2. 18 *c* Mal 2. 15 *d* 1 Cor. 7. 2, 9

III. It is lawfull for all ſorts of people to marry, who are able with judgement, to give their conſent *e*. Yet, is it the duety of Chriſtians to marry only in the Lord *f*. And therefore ſuch as profeſſe

e Heb. 13. 4 1 Tim. 4. 3 1 Cor. 7. 36, 37, 38 *f* 2 Gen. 24. 57, 58. 1 Cor. 7. 39.

the true reformed Religion, ſhould not marry with Infidels, Papiſts, or other Idolaters: Neither ſhould ſuch as are godly be unequally yoked by marrying with ſuch as are notoriouſly wicked in their life, or maintain damnable Hereſies *g*.

g Gen. 34. 14 Exod. 34. 16 Deut. 7. 3, 4 1 Kings 11. 4 Neh. 13. 25, 26, 27 Mal. 2. 11, 12 2 Cor. 6. 14

IV. Marriage ought not to be within the degrees of Conſanguinity or Affinity forbidden in the Word *h*: Nor can ſuch inceſtuous marriages ever bee made lawfull by any Law of man, or conſent of Parties, ſo as thoſe Perſons may live together as man and wife *i*. The man may not marry any of his Wives kindred nearer in blood, then he may of his own: nor, the woman of her Husbands kindred nearer in blood, then of her own *k*.

h Levit. 18. Chapter. 1 Cor. 5. 1 Amos 2. 7

i Mark. 6. 18 Levit. 18. 24, 25, 26, 27, 28

k Levit. 20. 19, 20, 21.

V. Adultery, or fornication committed after a Contract, being detected before marriage, giveth juſt occaſion

to the innocent party to dissolve that Contract *l*. In the case of Adultery after marriage it is lawfull for the innocent party to sue out a Divorce, *m*: And after the Divorce, to marry another, as if the offending party were dead *n*.

l Mat. 1. 18, 19, 20

m Mat. 5. 32

n Mat. 19. 9 Rom. 7. 2, 3

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage; yet, nothing but Adultery, or such wilfull desertion as can no way bee remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of Marriage *o*, Wherein, a publick and orderly course of proceeding is to be observed, And, the Persons concerned in it, not left to their own wills and discretion, in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6.

p Deut. 24. 1, 2, 3, 4.

CHAP. XXV.

Of the Church.

THe Catholick or Universall Church which is invisible, consists of the whole number of the Elect, that have been, are, or shall bee gathered into one, under Christ the Head thereof, and is the Spouse, the Body, the fulnesse of Him that filleth all in all *a*.

a Eph. 1. 10, 22, 23. Eph. 5. 28, 27. 32. Col. 1, 18.

II. The visible Church, which is also Catholicke or universall, under the Gospell (not confined to one Nation, as before under the Law) consists of all those throughout the World, that professe the true Religion *b*; and of their Children *c*: and is the Kingdome of the Lord Jesus Christ *d*: the House and Family of God *e*, out of which there is no ordinary possibility of Salvation *f*.

b 1 Cor. 1, 2. 2 Cor. 12. 12, 13. Psal. 2. 8. Rev. 7. 9. Rom. 15. 9, 10, 11, 12. *c* 1 Cor. 7. 14. Acts 2. 39. *d* Mat. 13. 47. *e* Ezek. 16. 20, 21. Rom. 11. 16. Gen. 3. 15. Gen. 17. 7. *f* Ephes. 2. 19. Eph. 3. 15. Isa. 9. 7. Acts 2. 47.

III. Unto this Catholick Visible Church, Christ hath given

given the Ministery, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World: & doth by his own presence and Spirit, according to his promise make them effectuall thereunto *g*.

g 1 Cor. 12. 28. Eph. 4. 11, 12, 13 Mat. 28. 19, 20. Isa. 59. 21.

IV. This Catholick Church hath been sometimes more sometimes lesse visible *h*: And particular Churches, which are Members thereof, are more or lesse pure, according as the Doctrine of the Gospell is taught and imbraced, Ordinances administred, and Publick Worship performed more or lesse purely in them *i*.

h Rom. 11. 3, 4. Rev. 12. 6. 14

i Rev. 2, 3. chapters.

V. The purest Churches under heaven are subject both to mixture and errour *k*: and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall be alwayes a Church on Earth, to Worship God ac-

k 1 Cor. 5, 6, 7 1 Cor. 13. 12 Rev. 2. 3. chapters. Mat. 13. 24, 25, 26, 27, 38, 39. 30. 47

l Rev. 18. 2 Rom. 11. 8 19, 20, 21, 22

m Mat. 16. 18
Pſal. 72. 17
Pſal. 102. 28
Mat. 28. 19, 20
n Col. 1. 18
Eph. 1. 22

cording to his will *m*.

VI. There is no other Head of the Church, but the Lord Jeſus Chriſt *n*: Nor can the Pope of Rome, in any ſence be head thereof: but is, that Antichriſt, that Man of ſin, and ſon of Perdition, that exalteth himſelf, in the Church against Chriſt, and all that is called God *o*.

o Mat. 23. 8, 9, 10
2 Theſ. 2, 3, 4. 9
Rev. 13. 6

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jeſus Chriſt their Head, by his Spirit, and by Faith, have fellowſhip with him in his graces, ſufferings, death, reſurrection, and glory *a*: And, being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of ſuch duties, publicke and private, as do conduce to their mutuall good, both in

a 1 John 1. 3
Eph. 3. 16, 17, 18, 19
John 1. 16
Eph. 2. 5, 6
Phil. 3. 10
Rom. 6. 5, 6
2 Tim. 2. 12
b Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 23
Col. 2. 19

the inward & outward man *c*.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God *d*, and in performing such other spirituall services as tend to their mutuall edification *d*: as also in relieving each other, in outward things according to their severall abilities, and necessities. Which Communion, as God offereth opportunity, is to be extended unto all those, who in every place call upon the Name of the Lord Jesus *e*.

III. This Communion which the Saints have with Christ, doth not make them, in any wise, partakers of the substance of his God-head, or to be equall with Christ in any respect: either of which to affirme, is impious, and blasphemous *f*. Nor doth their Communion one with another, as Saints, take away, or infringe the title, or pro-

c 1 Thes. 5. 11. 14.
Rom. 1. 11, 12. 14
1 John 3. 16, 17, 18
Gal. 6. 10.
d Heb. 10. 24, 25
Act. 2. 42. 46
Isa. 2. 3
1 Cor. 11. 20
e Acts 2. 44, 45. 1 John 3. 17
2 Cor. 8, 9. Chapters.
Acts 11. 29, 30.
f Col. 1. 18, 19. 1 Cor. 8. 6. Isa. 42. 8.
1 Tim. 6. 15, 16. Psal. 45. 7. with

piety which each man hath in his goods and possessions *g*.

g Exod. 20. 15. Eph. 4. 28. Acts 5. 4

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signes and Seals of the Covenant of Grace *a*, immediatly Instituted by God *b*, to represent Christ, and his Benefits; and to confirme our interest in him *c*; as also, to put a visible difference between those that belong unto the Church, and the rest of the World *d*; and solemnly to engage them to the service of God in Christ according to his Word *e*.

a Rom. 4. 11 Gen. 17. 7. 10 *b* Mat. 28. 19 *c* Cor. 11. 23 *c* 1 Cor. 10. 16, 1 Cor. 11 25, 26 Gal. 3. 27. *d* Rom. 15. 8 Exod. 12. 48 Gen. 34. 14 *e* Rom. 6. 3. 4 1 Cor. 10. 16 21.

II. There is in every Sacrament a Spirituall relation or Sacramentall Union, between the Sign and the Thing signified: whence it comes to passe, that the Names, and effects of the one are attributed to the other *f*.

f Gen. 17. 10 Mat. 26, 27, 28, Tit. 3. 5

III. The Grace which is exhibited in, or by the Sacra-

ments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*; but upon the work of the Spirit *h*, and the word of Institution, which contains, together with a precept, authorizing the use thereof, a promise of benefit to worthy Receivers *i*.

g Rom. 2. 28, 29 1 Pet. 3. 21. *h* Mat. 3. 11 1 Cor. 12, 13

i Matth. 26, 27, 28 Mar. 28. 19, 20

IV. There be only two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptisme and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k Mat. 28. 19 1 Cor. 11, 22, 23

V. The Sacraments of the Old Testament, in regard of the Spirituall things thereby signified, and exhibited, were for substance the same with those of the New *l*.

1 Cor. 10. 1, 2, 3, 4

CHAP. XXVIII.
Of Baptisme.

BAptisme is a Sacrament of the New Testament, Ordained by Jesus Christ *a*, not only for the solmn Admission of the party, Baptized into the Visible Church *b*; but also, to be unto him a signe, and seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christs, to walk in newnesse of life *g*. Which Sacrament is, by Christs own appointment, to be continued in his Church untill the end of the World *h*.

a Mat. 28. 19.
b 1 Cor. 12. 13.
c Rom. 4. 11. with Col. 2. 11, 12.
d Gal. 3. 27
e Rom. 6. 5 e Tit. 3. 5
f Mark. 1. 4
g Rom. 6. 3, 4
h Mat. 28. 19, 20.

II. The outward Element to be used in this Sacrament, is Water wherewith the Party is to be Baptized, in the Name of the Father, and of the Sonne, and of the Holy Ghost, by a Minister of the Gospel.

lawfuy called thereunto *i*.

i Mat. 3. 11 John 1. 33 Mat. 28. 19, 20.

III. Dipping of the person into the Water, is not necessary: but, Baptisme is rightly administred, by powring, or sprinkling Water upon the person *k*.

k Heb. 9. 10 19, 20, 21, 22

IV. Not onely those that do actually professe faith in, and obedience unto Christ *l*; but also the Infants of one, or both beleiving Parents, are to be baptized, *m*.

l Acts 2. 41 Acts 16. 33 Mark. 7. 4 Mark. 16. 15, 16 *m* Act. 8. 37, 38 Gen. 17. 7. with Gal. 3. 9. 14 and Col. 2. 11, 12 and Acts 2. 38, 39. & Rom. 4. 11, 12

V. Although it be a great sin to contemne or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it *o*: or, that all that are Baptized, are undoubtedly regenerated *p*.

n 1 Cor. 7. 14 Mat. 28. 19 Mark. 10. 13, 14, 15, 16 Luke 18. 15 *o* Luke 7. 30 with Exod. 4. 24, 25, 26 Rom. 4. 11 *p* Acts 10. 2. 4 22, 31, 45, 47 Acts 8. 13, 23

VI. The efficacy of Baptisme is not tyed to that moment of time, wherein it is administred *q*: yet notwithstanding, by the right use of this Ordinance, the Grace promised, is not only offered, but

q John 3. 5. 8

really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that Grace belongeth unto, according to the Counsell of Gods own Will, in his appointed time *r*.

r Gal. 3. 27 Tit. 3. 5. Eph. 5. 25, 26. Acts 2. 38. 41

VII. The Sacrament of baptisme is but once to be administred unto any person *s*.

s Tit. 3. 5

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jesus, in the night wherein he was betryed, instituted the Sacrament of his Body and Bloud, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetuall Remembrance of the sacrifice of Himself, in His Death: the sealing all benefits thereof unto true Believers, their Spirituall nourishment and growth in him, their further ingagement in, and to all duties which they owe unto

him; & to be a bond, & pledge of their communion with him, and with each other, as members of his mystical Body *a*.

a 1 Cor. 11. 23, 24, 25, 26. 1 Cor. 10. 16. 17. 21. 2 Cor. 12. 13.

II. In this Sacrament Christ is not offered up to his Father; nor, any real Sacrifice made at all, for remission of sins of the quick or dead *b*, but only a Commemoration of that one offering up of Himself, by Himself upon the Crosse once for all: and a spirituall Oblation of all possible praise unto God, for the same *c*. So that, the Popish Sacrifice of the Masse, (as they call it) is most abominably injurious to Christs one, only Sacrifice, the alone Propitiation for all the sins of the elect *d*.

b Heb. 9. 22. 25, 26, 28.

c 1 Cor. 11. 24, 25, 26. Mat. 26. 26, 27.

d Heb. 7. 23. 24. 27. Heb. 10. 11. 12. 14. 18.

III. The Lord Jesus hath, in this Ordinance, appointed his Ministers to declare his word of institution to the people, to pray, and blesse the Elements of Bread and Wine, and thereby to set them apart from

from a Common to an Holy Use: and to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to give both to the Communicants *e*; but, to none who are not then present in the Congregation *f*.

e Mat. 26. 26, 27, 28. and Mark. 14. 22, 23, 24 Luke 22. 19, 20. with 1 Cor. 11. 23, 24, 25, 26.

f Acts 20. 7 1 Cor. 11. 20

IV. Private Masse, or receiving this Sacrament by a Priest, or any other alone *g*; as likewise, the denial of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended Religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ *i*.

g 1 Cor. 10. 16

h Mark. 14. 23 1 Cor. 11. 25 26, 27, 28, 29

i Mat. 15. 9.

V. The outward Elements in this Sacrament, duly set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent

present, to wit, the Body and Blood of Christ *k*, albeit, in substance and nature, they still remain, truly, and only Bread and Wine, as they were before *l*.

k Matth. 26. 26, 27, 28

l 1 Cor. 11. 26, 27, 28 Mat. 26. 29

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs Body and Blood (commonly called, Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone but even to common Sense and Reason; overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold Superstitions; yea, of grosse Idolatries *m*.

m Acts 3. 21 with 1 Cor. 11. 24, 25, 26 Luke 24. 6. 39

VII. Worthy receivers outwardly partaking of the visible Elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually, receive, and feed upon Christ crucified, and

n 1 Cor. 11. 28

and all benefits of his death: The Body & Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread and Wine; yet, as really, but Spiritually, present to the Faith of Beleevers in that Ordinance, as the Elements themselves are to their outward senses o.

o 1 Cor. 10. 16

VIII. Although ignorant, and wicked men receive the outward Elements, in this Sacrament, yet, they receive not the Thing signified thereby, but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own damnation. Wherefore all ignorant, and ungodly persons as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ, while they remain such, partake, of those Holy Mysteries p, or be admitted thereunto q.

p 1 Cor. 11. 27, 28, 29
2 Cor. 6. 14, 15, 16
q 1 Cor. 5, 6, 7. 13
2 Thes. 3. 6. 14, 15
Mat. 7. 6.

CHAP.

CHAP. XXX.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civill Magistrate *a*. *a* Isa. 9. 6, 7

II. To these Officers, the Keyes of the Kingdome of Heaven are committed: by vertue whereof, they have power, respectively, to retaine and remit sins; to shut that Kingdome against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by Absolution from Censures as occasion shall require *b*. 1 Tim. 5. 17. 1 Thes. 5. 12. Acts 20. 17. 28. Heb. 13. 7. 17. 24. 1 Cor. 12. 28. Mat. 28. 18, 19, 20. *b* Mat. 16. 19. Mat. 18. 17. 18. John 20. 20, 21, 22, 23. 2 Cor. 2. 6, 7, 8.

III. Church Censures are necessary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences,

for

for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the Wrath of God which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders e.

e 1 Cor. 5. Chapter. 1 Tim. 5.20 Matth. 7. 6 1 Tim. 1.20 1 Cor. 11.27 to the end. with Jude verse 23.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lords Supper for a season, and, by Excommunication from the Church according to the nature of the crime and demerit of the Person d.

d 1 Thes. 5.12 2 Thes. 3. 6 14, 15 2 Cor. 5.4,5 13. Mat. 18. 17. Tit. 3.10.

CHAP. XXXI.

Of Synods and Councels.

FOr the better Government, & further edification of the Church; there ought to be

be such Assemblies, as are commonly called Synods or Counsels a.

a Acts 15. 2 4. 6

II. As Magistrates may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with about matters of Religion b: So, if Magistrates be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office, or they with other fit persons, upon delegation from their Churches, may meet together in such Assemblies c.

b Isa. 49. 23 1 Tim. 2. 12 2 Chron. 19 8, 9, 10, 11 2 Chron. 29 30. Chapters. Mat. 2. 4, 5 Prov. 11. 14

c Acts 15. 2 4. 22, 23, 25

III. It belongeth to Synods and counsels ministerially to determine Controversies of Faith, and cases of Conscience, to set down Rules and Directions for the better Ordering of the publick worship of God, and Government of his Church; to receive complaints, in cases of Male administration: and authoritatively to Determine the same: which Decrees, and Determi-

nations

nations, if consonant to the Word of God, are to be received with reverence, and submission; not onely, for their agreement with the Word, but also for the Power whereby they are made, as being an Ordinance of God appointed thereunto in his Word.

a Acts 15. 15, 19. 24. 27, 28, 29, 30, 31 Acts 10. 4 Mat. 18. 19, 18, 19, 20

IV. All Synods or Counsels, since the Apostles times, whether generall, or particular, may erre, and, many have erred: Therefore, they are not to be made the rule of Faith, or Practice; but, to be used as an help in both.

b Eph. 2. 20 Acts 17. 11. 1 Cor. 2. 5 2 Cor. 1. 24

V. Synods and Counsels are to handle, or conclude nothing, but that which is Ecclesiasticall: and are not to intermeddle with civill affaires which concern the Common-wealth, unlesse by way of humble petition in cases extraordinary; or by way of Advice, for satisfaction of conscience if they be

there-

thereunto required by the civill Magistrate *f*.

f Luke 12, 1. to 14. John 18. 36.

CHAP. XXXII.

Of the state of Men after Death, and of the Resurrection of the dead.

THE Bodies of Men, after Death, return to dust, and see corruption *a*; but, their souls (which neither die, nor sleep) having an immortall subsistence, immediatly returne to GOD, who gave them *b*: the souls of the Righteous, being then made perfect in holinesse, are received into the highest Heavens, where they behold the face of GOD, in light and glory; waiting for the full Redemption of their Bodies *c*. And the souls of the wicked are cast into Hell, where they remain in torments and utter darknesse, reserved to the Judgement of the great Day *d*. Beside these two places, for soul

a Gen. 2. 19. Acts 13. 36.

b Luk. 23. 43. Eccles. 12. 7.

c Heb. 12. 23. 2 Cor. 5. 1. 6. 8. Phil. 1. 23. with Acts 3. 21. and Eph. 4. 10.

d Luke 16. 23, 24. Acts 1. 25. Jude v. 6, 7. 1 Pet. 3. 19.

separated from their bodies, the Scripture acknowledgeth none.

II. At the last Day such as are found alive, shall not die, but be changed *e*: and, all the dead shall be raised up, with the self same bodies, and none other, although with different qualities, which shall be united againe to their souls for ever *f*.

e 1 Thes. 4. 17. 1 Cor. 15. 51, 52

f Job 19. 26, 27. 1 Cor. 15. 42, 43, 44

III. The Bodies of the unjust, shall, by the power of Christ, be raised to dishonour: the bodies of the just by his spirit, unto honour; and, be made conformable to his own glorious Body *g*.

g Acts 24. 15. Joh. 5. 28, 29. 1 Cor. 15. 42. Phil. 3. 21

CHAP. XXXIII.

Of the Last Judgement.

GOD hath appointed a Day, wherein Hee will Judge the World, in righteousnesse, by Jesus Christ *a*, to whom, all power, and judgement is given of the Fa-

a Acts 17. 31

ther

ther *b*. In which day, not only the Apostate Angels shall be judged *c*, but likewise all Persons that have lived upon earth, shall appear before the tribunall of Christ, to give an accompt of their thoughts, words, and deeds; and to receive according to what they have done in the Body, whether good or evill *d*.

b John 5. 22. 27

c 1 Cor. 6. 3. Jude verse 6. 2 Pet. 2. 4

d 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 16. Rom. 14. 10. 12. Mat. 12. 36. 37.

II. The end of Gods appointing this Day, is for the manifestation of the Glory, of his Mercy; in the eternall salvation of the Elect, and, of his Justice, in the damnation of the reprobate, who, are wicked and disobedient. For, then shall the Righteous go unto everlasting Life, and receive that fulnesse of Joy and refreshing, which shall come from the presence of the Lord: but, the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternall torments and be punished with everlast-

ing destruction from the presence of the Lord, and from the glory of his Power *e*.

e Mat. 25. 31 to the end. Rom. 2. 5, 6 Rom. 9. 22, 23. Mat. 25. 21. Act. 3. 19 2 Thes. 1. 7, 8, 9, 10.

III. As Christ would have us to be certainly perswaded, That there shall be a Day of Judgement, both to deterre all men from sin, and for the greater consolation of the godly in their adversitie *f*; so, will he have that day unknown to men, that they may shake off all carnall security, and be alwyes watchfull, because they know not at what houre the Lord will come; and, may be ever prepared to say, come LORD JESUS, come quickly *Amen*, *g*.

f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Thes. 1. 5, 6, 7. Luk. 21. 27, 28. Rom. 8. 23, 24, 25

g Mat. 24. 36, 42, 43, 44 Mark. 13. 35, 36, 37. Luke 12. 35, 36 Rev. 22, 20.

FINIS.

THE LARGER CATECHISM,

First agreed upon by the Assembly of Divines at Westminster.

And now approved by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdomes.

EDINBURGH,
Printed by *Gedeon Lithgow* Printer to the University, of Edinburgh. 1650.

ACT
OF THE
Generall Assembly,
Approving of the Larger CATECHISME.

THE Generall Assembly having exactly examined and seriously considered the Larger Catechisme agreed upon by the Assembly of Divines, sitting at Westminster, with assistance of Commissioners from this Kirk, Copies thereof being Printed, and sent to Presbyteries for the more exact Triall thereof, and publick intimation being frequently made in this Assembly, that every one that had any doubts or objections upon it, might put them in; Do finde upon due examination thereof, That the said Catechisme is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk, a necessary part of the intended Uniformity in Religion and a rich treasure for increasing knowledge among the people of God. And therefore the Assembly, as they blesse the Lord that so excellent a Catechisme is prepared, so they approve the same as a part of Uniformity; Agreeing for their part, that it be a common Catechisme for the three Kingdomes, & a directorie for Catechising such as have made some proficiency in the knowledge of the grounds of Religion

The LARGER CATECHISME,

First agreed upon by the Assembly of Divines at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of *Scotland* to be a part of uniformity in Religion, between the Kirks of Christ in the three Kingdomes.

QUESTION.

WHat is the chief and highest end of Man?

A. Mans chief and highest end is to glorifie God *a*, and fully to enjoy him for ever *b*.

Q. *How doth it appear that there is a God?*

A. The very light of nature in man, and the Works of God declare plainly that there is a God *c*; but his Word and Spi-

a Rom. 11. 36. 1 Cor. 10. 31. b Psal. 73. 24 to the end. John 17. 21, 23.

c Rom. 1. 19, 20. Psal. 19. 1, 2. Acts 17. 28.

it onely do sufficiently and effectually reveale him unto men for their salvation *d*.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and new Testament are the Word of God *e*, the onely Rule of Faith and Obedience *f*.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*: by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*: by their light and power to convince and covert sinners, to comfort and build up beleevers unto salvation *l*: But the spirit of God, bearing witnesse by and with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very word of God *m*.

Q. *What do the Scriptures*

d 1 Cor. 2. 6, 10
e 2 Tim. 3. 15, 16, 17. Isai. 56. 21. 2 Tim. 3. 16. 2 Pet. 1. 19, 20, 21. *f* Eph. 2. 20. Rev. 22. 18, 19.
g Isa. 8. 20. Luke 16. 29, 31. Gal. 1. 8, 9. 2 Tim. 3. 15, 16, 17.
h Hos. 8. 12. 1 Cor. 2. 6, 7, 13. Psal. 119. 18, 129. *i* Psal. 12. 6. Psal. 119. 140. *k* Acts 10. 43. Act. 26. 22. Rom. 3. 19, 27. *l* Acts 18. 28. Heb. 4. 12. James 1. 18. Psal. 19. 7, 8, 9. Rom. 15. 4. Acts 20. 32. *m* John 16. 13, 14. 1 John 2. 20, 27. John 20. 31.

principally teach?

A, The Scriptures principally teach, what man is to beleeve concerning God, and what duty God requires of man *n*.

n 2 Tim. 1. 13

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, the Persons in the God-head *p*, his Decrees *q*, and the execution of his Decrees *r*:

o Heb. 11. 6
p 1 John 5. 7
q Acts 15. 14, 15, 18.
r Acts 4. 27, 28

Q. *What is God?*

A. God is a Spirit *s*, in and of himselfe infinite in beings *t*, glory *u*, blessednesse *w* and perfection *x*; all-sufficient *y*, eternall *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long suffering and abundant in goodnesse and truth *i*.

s John 4. 24
t Exod. 3. 14
Job 11. 7, 8, 9
u Acts 7. 2
w 1 Tim. 6. 15
x Mat. 5. 48
y Gen. 17. 1
z Psal. 90. 1, 2
a Mal. 3. 6. Jam. 1. 17
b 1 King. 8. 27
c Psal. 139. 1 to 13
d Rev. 4. 8.
e Heb. 4. 13. Psal. 147. 5
f Rom. 16. 27
g Isa. 6. 3 Rev. 15. 4
h Deut. 32. 4
i Exod. 34. 6

Q. *Are there more Gods then one?*

A. There is but one only, the living and true God *k*.

k Deut. 6. 4. 1 Cor. 8. 4, 6. Jer. 10. 10.

Q. *How many persons are there in the God-head?*

A. There be three Persons in the God-head, the Father, the Son, and the Holy Ghost, and these three are one, true, eternall God, the same in substance, equall in power and glory, although distinguished by their Personall properties *l*.

l 1 John 5. 7. Mat. 3. 16, 17. Mat. 28. 19. 2 Cor. 13. 14.

Q. *What are the Personall properties of the three Persons in the God-head?*

A. It is proper to the Father, to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the holy Ghost to proceed from the Father and the Son, from all eternity *o*.

m John 10. 30. *n* Heb. 1. 5. 6. 8. John 1. 14. 18. *o* John 15, 16. Gal. 4. 6.

Q. *How doth it appear that the Son and the Holy Ghost are God, equall with the Father?*

A. The Scriptures manifest that the Son and the Ho-

ly Ghost are God equall with the Father, ascribing unto them such Names *p*, attributes *q*, works *r*, and worship as are proper to God onely *s*.

p Isa.6.2.5.8 with John 12. 41. and Acts 28. 25
q 1 John 5. 20
r Acts 5. 3. 4 q John 1. 1 Isa. 9. 6. Jer. 23. 6
s Heb. 1. 6

Q. *What are the Decrees of God?*

A. Gods Decrees are the wise, free, and holy acts of the counsell of his will *t*, whereby from all eternity, he hath for his own glory, unchangeably, fore-ordained whatsoever comes to passe in time *u*; especially concerning Angels and men.

t Eph. 1. 11. r Col. 1. 16. Gen. 1. 2 s Mat. 18. 19 2 Cor. 3. 14 r Eph. 1. 11 Rom. 1. 33 Rom. 9. 14. 15. 18.
u Eph. 1. 4. 11. Rom. 9. 22, 23 Psal. 33. 11

Q. *What hath God especially decreed concerning Angele and Men?*

A. God by an eternall and immutable Decree, out of his meer love for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternall life, and the Means thereof *x*: and also according to his soveraign

w 1 Tim. 5. 21
x Eph. 1. 4. 5, 6 1 Thes. 2. 13 1 4.

power

power, and the unsearchable counsell of his owne will, (whereby, he extendeth or with holdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice y.

y Rom. 9. 17 18. 21, 22 Mat. 11. 25, 26. 2 Tim. 2. 20. Jude v. 4. 2 Pet. 2. 8

Q. *How doth God execute his decrees?*

A. God executeth his Decrees in the works of Creation and Providence, according to his infallible foreknowledge, and the free and immutable counsell of his own will z.

z Eph. 1. 11

Q. *What is the work of Creation?*

A. The work of Creation, is that, wherein God did, in the beginning, by the word of his Power, make of nothing, the World & all things therein, for himself, within the space of six dayes, and all very good a.

a Gen. 1. Ch. Heb. 11. 3 Prov. 16. 4.

Q. How

Q. *How did God create the Angels?*

A. God created all the Angels *b*, spirit *c*, immortall *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandements and to praise His Name *h*; yet subject to change *i*.

Q. *How did God creat man?*

A. After God had made all other creatures, he created man male and female *k*; formed the body of the man of the dust of the ground *l*; and the woman of a rib of the man *m*; indued them with living, reasonable, and immortall souls *n*; made them after his own image *o*, in knowledge *p*, righteousnesse, and holinesse *q*, having the Law of God written in their hearts *r*: and power to fulfill it *s*, with dominion over the creatures *t*, yet subject to fall *u*.

Q. *What are Gods works of Providence?*

A. Gods works of Providence

b Col. 1. 16
c Psal. 104. 4
d Mat. 22. 30
e Mat. 25. 31
f 2 Sam. 14. 17
Mat. 24. 36
g 2 Thes. 1. 7
h Psa. 103. 20, 21
i 2 Pet. 2. 4
k Gen. 1. 27
l Gen. 2. 7
m Gen. 2. 22
n Gen. 2. 7 with Job 35. 11. and Eccles. 12. 7 and Mat. 10. 28. and Luke 23. 43
o Gen. 1. 27
p Col. 3. 10
q Eph. 4. 24
r Rom. 2. 14, 15
s Eccl. 7. 29
t Gen. 1. 28
u Gen. 3. 6 Eccl. 7. 29

dence

v Psa. 145.17
x Psal. 104. 24
Isa. 28. 19
y Heb. 1.3
z Psal. 104.19
a Mat. 10.29, 30, 31
Gen. 45. 7
b Rom. 11.36
Isa. 63. 14

dence are, his most holy *v*, wise *x*, and powerfull, preserving *y*, and governing all his creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

Q. *What is Gods Providence toward the Angels*?

A. God by his providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation *c*, limitting and ordering that, and all their sins to his own glory *d*; and established the rest in holinesse and happinesse *e*: imploying them all *f*, at his pleasure, in the administrations of his power, mercy, and justice *g*.

c Jude v. 6
2 Pet. 2. 4
Heb. 2. 16
John 8. 44
d Job 1. 12
Mat. 8. 31
e 1 Tim. 5. 21
Mark. 8. 38
Heb. 12. 22
f Psal. 104. 4
g 2 Kings 19. 35
Heb. 1. 14.

Q. *What was the providence of God toward man in the estate in which he was created*?

A. The providence of God toward man, in the estate in which he was created, was, the placing him in Paradise, appointing him to dresse it, giving

ying him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*; and ordaining marriage for his help *k*; affording him communion with himself *l*, instituting the Sabbath *m*, entering into a Covenant of life with him, upon condition, of personall perfect, and perpetuall obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of the Knowledge of good and evill, upon pain of death *p*.

h Gen. 2. 8. 15, 16
i Gen. 1. 28
k Gen. 2. 18
l Gen. 1. 26, 27, 28, 29
m Gen. 2. 3
n Gal. 3. 12 Rom. 10. 5.
o Gen. 2. 9
p Gen. 1. 29

Q. *Did man continue in that estate wherein God at first created him?*

A. Our first Parents being left to the freedome of their own will, through the temptation of Satan transgressed the Commandement of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

q Gen. 3. 6, 7. 8. 13 Eccl. 7. 29 2 Cor. 11. 3.

Q. *Did all mankinde fall*

in that first transgression?

A. The covenant being made with *Adam* as a publicke person, not for himselfe onely but for his posterity, all mankinde descending from him by ordinary generation [r], sinned in him, and fell with him in that first transgression [s].

[r] Act. 17.26

[s] Gen. 2. 16, 17. with Rom. 5. 12 to 20 and 1 Cor. 15. 21, 22

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankinde into an estate of sin and misery [t].

[t] Rom. 5. 12 Rom. 3. 23

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a rule to the reasonable creature [u].

[u] 1 John 3. 4 Gal. 3. 10. 12

Q. *Wherein consisteth the sinfulnes of that estate whereinto man fell?*

A. The sinfulnesse of that estate whereunto man fell, consisteth in the guilt of *Adams* first sin [w], the want of that righteousnesse wherein he was created, and the corruption

[w] Rom. 5. 12, 19.

ruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evill and that continually *x*, which is commonly called Originall Sin, and from which doe proceed all actuall transgressions *y*:

x Rom. 3. 10 to 20 Eph. 2. 1, 2, 3 Rom. 5, 6 Rom. 8, 7, 8 Gen. 6. 5 *y* Jam. 1. 14, 15 Mat. 15. 19

Q. *How is Originall Sin conveyed from our first Parents unto their posterity?*

A. Originall Sin is conveyed from our first Parents unto their posterity by naturall generation so as all that proceed from them in that way, are conceived & born in sin *z*:

z Psal. 51. 5 Job 14. 4 Job 15. 14 John 3. 6

Q. *What misery did the fall bring upon mankinde?*

A. The fall brought upon mankinde the losse of Communion with God *a*, his displeasure and curse so as we are by nature children of wrath *b*, bond slaves to Sathan *c*, and justly lyable to all punishments in this world, and that

a Gen. 3. 8. 10. 24 *b* Eph. 2. 2, 3 *c* 2 Tim. 2. 26

d Gen. 2. 17 Lam. 3. 39 Rom. 6. 23 Mat. 25. 41 46 Jude v. 7

that which is to come *d*.

Q. *What are the punishments of Sin in this world?*

A. The punishments of Sin in this world, are, either inward as blindnesse of minde *e*, a reprobate sense *f*, strong delusions *g*, hardnesse of heart *h*, horrour of conscience *i*, and vile affections *k*: or outward, as the curse of God upon the creatures for our sakes *l*, and all other evils that befall us in our bodies, names, estates, relations, and imployments *m*, together with death it self *n*.

e Eph. 4. 18 f Rom. 1. 28 g 2 Thes. 2. 11 h Rom. 2. 5 i Isa. 33. 14 Gen. 4. 13. Matth. 27. 4 k Rom. 1. 26 l Gen. 3. 17 m Deut. 28. 15. to the end. n Rom. 6. 21 22

Q. *What are the punishments of Sin in the World to come?*

A. The punishments of Sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul & body without intermission, in hell fire for ever *o*.

o 2 Thes. 1. 9 Mat. 9. 44 46. 48 Luke 16. 24

Q. *Doth God leave all mankinde to perish in the estate of sin and misery?*

A. God doth not leave all man-

mankinde to perish in the estate of sin and misery *p*, into which they fell by the breach of the first Covenant, commonly called the Covenant of Works *q*; but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*. *p* 1 Thes. 5. 9. *q* Gal. 3. 10, 12. *r* Tit. 3. 4, 5, 6, 7. Gal. 3. 21. Rom. 3. 20, 21, 38.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him, with all the elect, as his seed *s*. *s* Gal. 3. 16. Rom. 5. 15 to the end. Isa. 53. 10, 11.

Q. *How is the Grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator *t*, and life and salvation by him *u*; and, requiring Faith as the condition to interest them in him *w*, promiseth *t* Gen. 3. 15. Isa. 42. 6. John 6. 27. *u* 1 John 5. 11, 12. *w* John 3. 16. John 1. 12.

miseth and giveth his holy
x Prov. 1. 23 Spirit x, to all his elect to
y 2 Cor. 4. 13 work in them that faith y, with
z Gal. 5. 22, all other saving graces z, and
23
a Ezek. 36. to enable them unto all holy
27. obedience a, as the evidence
b Jam. 2. 18 of the truth of their faith b,
22
c 2 Cor. 5. 14, and thankfulnesse to God c,
15
d Eph. 2. 10 and as the way which he hath appointed them to salvation d.

Q. *Was the Covenant of grace alwayes administred after one & the same manner?*

A. The Covenant of Grace was not alwayes administred after the same manner, but the administration of it under the Old Testament were different from those under the
e 2 Cor. 3. 6, New e.
7. 8. 9

Q. *How was the covenant of Grace administred under the Old Testament?*

A. The Covenant of Grace was administred under the
f Rom. 15. 8 Old Testament, by promises
g Acts 3. 20. f, prophecies g, Sacrifices h,
24
h Heb. 10. 1 Circumcision i, the Passeover
i Rom. 4. 11 k, and other types and ordi-
k 1 Cor. 5. 7

nances,

nances which did all foreſig-
nifie Chriſt then to come, and
were for that time ſufficient
to build up the elect in Faith
in the promiſed *Meſſiah l*, by
whom they then had full re-
miſſion of ſin, and eternall
ſalvation *m*.

l Heb. 8, 9, 10 Chapters
Heb. 11. 13
m Gal. 3. 7, 8, 9. 14

Q. *How is the Covenant of grace adminiſtred under the New Teſtament?*

A. Under the New Teſta-
ment, when Chriſt the ſub-
ſtance was exhibited, the ſame
Covenant of Grace was, and
ſtill is to bee adminiſtred in
the preaching of the word *n*,
and the adminſtration of the
Sacraments of Baptiſme *o*, and
the Lords Supper *p*; in which
Grace and ſalvation is held
forth in more fulneſſe, evi-
dence, and efficacy, to all na-
tions *q*.

n Mar. 16. 15
o Matth. 28. 19, 20
p 1 Cor. 11. 23, 24, 29
q 2 Cor. 3. 6 to the end. Heb. 8. 6. 10, 11

Q. *Who is the Mediator of the Covenant of Grace?*

A. The onely Mediator of
the Covenant of Grace, is the
Lord Jeſus Chriſt *r*, who be-
ing

Mat. 28. 19.
r 1 Tim. 2. 5

ing the eternall Son of God, of one substance and equall with the Father *f*, in the fulnesse of time became Man *g*, and so was, and continues to bee God and Man in two entire distinct natures, and one Person, for ever *h*.

f Joh. 1. 1, 14 John 10. 30 Phil. 2. 6
g Gal. 4. 4.
h Luk. 1. 35 Rom. 9. 5 Col. 2. 9 Heb. 7. 24, 25

Q. *How did Christ, being God become Man.*

A. Christ the Sonne of God became Man, by taking to himself a true body, and a reasonable soul *w*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance and borne of her *x*, yet without sinne *y*.

w John 1. 14 Mat. 26. 38.
x Luke 1. 27 31. 35. 42 Gal. 4. 4
y Heb. 4. 15 Heb. 7. 26

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God that he might sustaine and keep the humane nature from sinking under the infinite wrath of God and the power of Death *z*, give worth and efficacy to his sufferings, obedience, and

z Acts 2. 24, 25 Rom. 1. 4 with Rom. 4. 25. Heb. 9. 14

inter-

interceſſion *a*, and ſo ſatisfie Gods juſtice *b*, procure his favour *c*, purchaſe a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlaſting ſalvation *g*.

a Act. 20.28 Heb. 9.14
b Heb. 7. 25 26, 27, 28
c Rom. 3.24, 25, 26
d Eph. 1. 6. Matth. 3.17
e Titus 2.13 14
f Gal. 4. 6
g Luk. 1. 63, 69. 71. 74
h Heb. 5. 8 9 Heb. 9.12.15 16

Q. *Why was it requiſite that the Mediator ſhould be Man?*

A. It was requiſite that the Mediator ſhould be man, that he might advance our nature *h*, performe obedience to the law *i*, ſuffer and make interceſſion for us in our nature *k*, have a fellow-feeling of our infirmities *l*, that we might receive the adoption of ſonnes *m*, and have comfort & acceſſe with boldneſſe unto the throne of Grace *n*.

i Gal. 4. 4
k Heb. 2. 14 Heb. 7. 24, 25
l Heb. 4. 15
m Gal. 4. 5
n Heb. 4. 16

Q. *Why was it requiſite that the Mediator ſhould be God and Man in one Perſon?*

A. It was requiſite that the Mediator, who was to reconcile God and Man, ſhould himſelfe bee both God and Man, and, this in one Perſon, that

that the proper works of each nature might be accepted of
o Mat. 1. 21. 23 Mat. 3. 17 Heb. 9. 14 1 Pet. 2. 6 God for us *o*, and relyed on by us, as the works of the whole Person *p*.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his
q Mat. 1. 21 people from their sins *q*.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above
r John 3. 34 Psal. 45. 7. s John 6. 27 Mat. 28. 18, 19, 20 t Acts 3. 21, 22 u Luk. 4. 18. 21 w Heb. 5. 5, 6, 7 Heb. 4. 14, 15 x Psal. 2. 6 Matth. 21. 5 Isa. 9. 6, 7 Phil. 2. 8, 9, 10, 11 measure *r*, and so, set apart, and fully furnished with all authority and ability *s*, to execute the Offices of Prophet *t*, Priest *u*, and King of his Church *w*, in the estate, both of his Humiliation and Exaltation.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in his revealing
z Joh. 1. 18 1 Pet. 1. 10, 11, 12 to the Church *z*, in all ages, by his Spirit and Word *y*, in

divers

divers wayes of administration *z*, the whole will of God *a*, in all things concerning their edification and salvation *b*.

z Heb. 1. 1, 2
a Joh. 15. 15
b Acts 20. 32. Ephe. 4. 11, 12, 13. John. 20. 31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to bee a reconciliation for the sins of his people *d*, & in making continuall intercession for them *e*.

c Heb. 9. 14, 28
d Heb. 2. 17
e Heb. 7. 25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in calling out of the World a people to himself *f*, and giving them Officers *g*, Laws *h*, and Censures, by which he visibly governs them *i*; in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings, restraining and overcoming all their

f Acts 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Psal. 110. 3. Eph. 4. 11, 12. 1 Cor. 12. 28. Isai. 33. 22. Mat. 18. 17, 18. 1 Cor. 5. 4, 5.
g Acts 5. 31.
l Rev. 22. 12. Rev. 2. 10.
m Rev. 3. 19.
n Isa. 63. 9.

1 Cor. 15. 25. Psal. 110. throughout. enemies *o*, and powerfully ordering all things for his owne glory *p*, and their good *q*; and also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

o Rom. 14. 10, 11
q Rom. 8. 28
r 1 Thes. 1. 8, 9
Psal. 2. 8, 9

Q. *What was the estate of Christs Humiliation?*

A. The estate of Christs Humiliation was; that low condition, wherein, hee, for our sakes, emptying himself of his glory, took upon him the forme of a servant in his conception and birth, life, death, and after his death, untill his resurrection *s*.

s Phil. 2. 6, 7, 8
Luke 1. 31
2 Cor. 8. 6
Acts 2. 24

Q. *How did Christ humble himself in his Conception and Birth?*

A. Christ humbled himself in his Conception & Birth, in that, being from all eternity, the Son of God in the bosome of the Father, he was pleased in the fulnesse of time to become the Sonne of man, made of a woman of low estate, and to be born of her, with divers

circu-

circumstances of more then ordinary abasement *t*. *t* John 1. 14. 18

Q. *How did Christ humble himself in his life?* Gal. 4. 4. Luke 2. 7

A. Christ humbled himself in his life, by subjecting himself to the Law *u*, which hee perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Sathan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*. *u* Gal. 4. 4. *w* Mat. 5. 17. Rom. 5. 19. *x* Psal. 22. 6. Heb. 12. 3. *y* Mat. 4. 1. 12. Luke 4. 13. *z* Heb. 2. 17. 18. Heb. 4. 15. Isa. 53. 3. 4.

Q. *How did Christ humble himself in his death?*

A. Christ humbled himselfe in his death, in that having been betrayed by *Judas a*, forsaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate c*, and tormented by his persecutors *d*, having also conflicted with the terrours of death, and the powers of darknesse, felt and borne the weight of Gods wrath *e*, he laid down his life *a* Mat. 17. 48. *b* Mat. 26. 56. *c* Isa. 53. 3. 8. *d* Mat. 27. 26. 30. 50. John 19. 34. *e* Luke 22. 44. Mat.

f Isa. 53. 10 an offering for sin *f*, enduring the painfull, shamefull, and
g Phil. 2. 8 Heb. 12. 2 Gal. 3. 13 cursed death of the crosse *g*.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death consisted in his
h 1 Cor. 15. 3, 4 being buried *h*, and continuing in the state of the dead, and under the power of
i Psal. 16. 10 with Acts 2. 24, 25, 26, 27 death till the third day *i*, which hath been otherwise ex-
31. Rom. 6. 9 Mat. 12. 40 pressed in these words, *He descended into hell.*

Q. *What was the estate of Christs Exaltation?*

A. The estate of Christs Exaltation comprehendeth
k 1 Cor. 15. 4 his Resurrection *k*, Ascen-
l Mat. 16. 19 m Eph. 1. 20 sion *l*, sitting at the right hand of the Father *m*, and his com-
ming again to judge the
n Acts 1. 11 Acts 17. 31. world *n*.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not

possible for him to be held o, and having the very same body in which he suffered, with the essential properties thereof p, but without mortality p and other common infirmities belonging to this life, really united to his soul q, he rose again from the dead the third day by his own power r, whereby he declared himselfe to be the Son of God s, to have satisfied divine Justice t, to have vanquished death, and him that had the power of it u, and to be Lord of quick and dead w; all which he did as a publick person x, the head of his Church y, for their Justification z, quickning in grace a, support against enemies b, and to assure them of their resurrection from the dead at the last day c.

o Acts 2. 24, 27
p Luk. 24. 39
q Rom. 6. 9 Rev. 1. 18
r Joh. 10. 18
s Rom. 1. 4
t Rom. 8. 34
u Heb. 2. 14
w Rom. 14. 9
x 1 Cor. 5. 21, 22
y Eph. 1. 20, 22, 23 Col. 1. 18
z Rom. 4. 25
a Eph. 2. 1. 5, 6. Col. 2. 12
b 1 Cor. 15. 25, 26, 27
c 1 Cor. 15. 20

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having

ving after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdome
d Acts 1.2,3 of God *d*, and giving them Commission to preach the
e Mat. 28.19 20 Gospel to all nations *e*, forty dayes after his Resurrection, he in our nature, and as
f Heb. 6. 10 our head *f*, triumphing over
g Eph. 4. 8 enemies *g*, visibly went up into the highest Heavens there to receive gifts for men
h Acts 1. 9, 10, 11 Eph. 4. 10 Psal. 68. 18 *h*, to raise up our affections
i Col. 3. 1,2 thither *i*, and to prepare a
k John 14. 3 place for us *k*, where himself is, and shall continue till his second comming at the end of
l Acts 3. 21 the world *l*.

Q. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that, as Godman he is advanced to highest
m Phil. 2. 9 n Acts 2. 28 with Psal. 16. 11 favour with God the Father *m*, with all fulnesse of joy *n*, glor-

glory *o*, and power over all things in heaven and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

o John 17. 5
p Eph. 1. 22
1 Pet. 3. 22
q Eph. 4. 10, 11, 12
Psal. 110 throughout.
r Rom. 8. 34

Q. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the father in heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applyed to all beleevers *u*, answering all accusations against them *w*, procuring for them quiet of conscience, notwithstanding dayly failings *x*, accesse with boldnesse to the throne of Grace *y*, and acceptance of their persons *z*, and services *a*.

s Heb. 9. 12, 14
t Heb. 1. 3
u John 3. 16
John 17. 9, 20, 24
w Rom. 8. 33, 34
x Rom. 5. 1, 2
1 John 2. 1, 2
y Heb. 4. 16
z Eph. 1. 6
a 1 Pet. 2. 5

Q. *How is Christ to be exalted in his comming again to judge the world?*

A. Christ is to exalted in

his comming again to judge the World, in that he who was unjustly judged & condemned by wicked men *b*, shall come again at the last day in great power *c*, and in the full manifestation of his owne glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteousnesse *f*.

b Acts 3. 14, 15
c Mat. 24. 30
d Luke 9. 26 Mat. 25. 31
e 1 Thes. 4. 16
f Acts 17. 31

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption *g*, with all other benefites of the Covenant of Grace *h*.

g Heb. 9. 12
h 2 Cor. 1. 20

Q. How doe wee come to bee made partakers of the benefites which Christ hath procured?

A. We are made partakers of the benefites which Christ hath procured, by the application of them unto us *i*, which is the work especially of God the Holy Ghost *k*.

i John 1. 11, 12
k Tit. 3. 5, 6

Q. Who

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applyed and effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost inabled to beleeve in Christ according to the Gospel *m*.

l Eph. 1. 13, 14 Joh. 6. 37. 39 Joh. 10. 15, 16
m Eph. 2. 8 2 Cor. 4. 13

Q. *Can they who have never heard the Gospel, and so know not Jesus Christ, nor beleeve in him, be saved by their living according to the light of nature?*

A. They who, having never heard the Gospel *n*, know not Jesus Christ *o*, and beleeve not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they professe *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body the Church *t*.

n Rom. 10. 14
o 2 Thes. 1. 8, 9 Eph. 2. 12
p John 1. 10, 11, 12. John 8. 24 Mar. 16. 16
q 1 Cor. 1. 20 21, 22, 23, 24
r John 4. 22 Rom. 9. 31, 32 Phil. 3. 4, 5, 6, 7, 8, 9
s Acts 4. 12
t Eph. 5. 23

Q. *Are all they saved who hear the Gospell and live in the Church?*

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all ages and places of the world do professe the true Religion *w*, and of their children *x*.

Q. *What are the speciall Priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods speciall care and government *y*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *z*, and of injoying the communion of Saints, the ordinary meanes of Salvation *a*; offers

u Joh. 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. Mat. 7. 21. Rom. 11. 7.

w 1 Cor. 1. 2.

x 1 Cor. 12, 13. Rom. 15. 9, 10, 11, 12. Rev. 7. 9.

y Psal. 2. 8. Psal. 12. 27, 28, 29, 30, 31. Psal. 45. 17. Mat. 28. 19, 20. Isa. 59. 21.

z 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7. Isai. 4. 5, 6. 1 Tim. 4. 10. Psal. 115. throughout. Isa. 31. 4, 5. Zach. 12. 2, 3, 4. 8, 9.

a Acts 2. 39, 42

of Grace by Christ to all the members of it in the Ministery of the Gospel, testifying that whosoever beleeves in him shall be saved *b*, and excluding none that will come unto him *c*.

b Psal. 147. 19. 20 Rom. 9. 4 Eph. 4. 11, 12 Mar. 16. 15, 16

c John 6. 37

Q. *What is the invisible Church?*

A. The invisible Church is the whole number of the Elect that have been, are, or shall be gathered into one, under Christ the Head *d*.

d Eph. 1. 10, 22, 23 John 10. 16 John 11. 52

Q. *What speciall benefits do the members of the invisible Church enjoy by Christ?*

A. The Members of the invisible Church by Christ, enjoy Union and Communion with him, in grace and Glory *e*.

e John 17. 21 Eph. 2. 5, 6 John 17. 24

Q. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace, *f*, whereby they are spiritually

f Eph. 1. 22 Eph. 2. 6, 7, 8

and

and mystically, yet really and inseparably joyned to Christ,
g 1 Cor. 6. 17 John 10. 28 Eph. 5. 23. 30 as their head and husband *g*;
h 1 Pet. 5. 10 2 Cor. 1. 9 which is done in their effectuall Calling *h*.

Q. What is effectuall calling?

A. Effectuall Calling is the
i 1 Cor. 1. 23 Eph. 1. 18, 19, 20 work of Gods almighty power and grace *i*, whereby out
2 Tim. 1. 9 of his free and especiall love to
k Tit. 3. 4, 5 Eph. 2. 4, 5, 7, 8, 9 Rom. 9. 11 his elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time
l 2 Cor. 4. 20 with 2 Cor. 5. 1, 2 John 6. 44 2 Thes. 2. 13, 14 invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly inlightning their
m Acts 26 18 1 Cor. 2. 10 minds *m*, renewing & powerfully determining their wills
n Ezek. 11. 19 Ez. 36. 26, 27 John 6. 45 *n*, so as they although in themselves dead in sin, are hereby made willing and able freely to answer to his call, & to accept and imbrace the grace offered and conveyed therein *o*.
o Eph. 2. 5 Phil. 2. 13 Deut. 30. 6

Q. Are the Elect only effectually called?

p Acts 13. 48 A. All the Elect, and they onely, are effectually called *p*, although others may be, and

often

often are, outwardly called by the ministery of the Word q, and have some common operations of the Spirit r, who for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbeliefe, do never truly come to Jesus Christ s.

q Mat. 22.14
r Mat. 7. 22 Mat. 13. 20, 21 Heb. 6. 4, 5
s John 12.38 39, 40 Acts 28. 25, 26, 27 Joh. 6. 64, 65 Psal. 81. 11, 12

Q. *What is the Communion in Grace which the members of the invisible Church have with Christ?*

A. The Communion in grace which the members of the Invisible Church have with Christ, is their partaking of the vertue of his Mediation in their Justification t, Adoption u, Sanctification, and what ever else in this life manifests their Union with him w.

t Rom. 8. 30
u Eph. 1. 5
w 1 Cor. 1. 30

Q. *What is justification?*

A. Justification is an act of Gods free grace unto sinners x, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight y, not for any

x Rom. 3. 24, 25 Rom. 4. 5
y 2 Cor. 5. 19, 21 Rom. 3. 22, 24, 25, 27, 28

thing

thing wrought in them, or done by them *x*, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them *a*, and received by Faith alone *b*.

x Tit. 3. 5. 7 Eph. 1. 7

a Rom. 5. 17, 18, 19 Rom 4. 6, 7, 8

b Acts 10. 43 Gal. 2. 16 Phil. 3. 9

Q. *How is Justification an act of Gods free grace?*

A. Although Christ by his Obedience and death, did make a proper, reall, and full satisfaction to Gods justice, in the behalfe of them that are justified *c*, yet in as much as God accepteth the satisfaction from a surety, which he might have demanded of them, did provide this Surety, his owne only Son *d*, imputing his righteousnesse to them *e*, and requiring nothing of them for their justification, but Faith *f*, which also is his gift *g*. their Justification is to them of free grace *h*.

c Rom. 5. 8, 9, 10, 19

d 1 Tim. 2. 5, 6

e Heb. 10. 10 Mat. 20. 28 Dan. 9. 24, 26 Isa. 53. 4, 5, 6, 10, 11, 12 Heb. 7. 22

f Rom. 8. 32

g 2 Pet. 1. 18, 19

h 2 Cor. 5. 21 f Rom. 3. 24, 25 g Eph. 2. 8 h Eph. 1. 7 i Heb. 10. 39

Q. *What is justifying Faith?*

A. Justifying Faith is a saving grace *i*, wrought in the heart of a sinner by the Spirit and

k, and word of God *l*, whereby he, being convinced of his sinne and misery, and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospell *n*, but receiveth and resteth upon Christ and his righteousnesse therein held foorth for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

k 2 Cor. 4. 13 Eph. 1. 17, 18, 19
l Rom. 10. 14. 17
m Acts 2. 37 Acts 16. 30 John 16. 8, 9 Rom. 5. 6 Eph. 2. 1. Acts 4. 12
n Eph. 1. 13
o John 1. 12 Acts 16. 31 Acts 10. 43
p Phil. 3. 9 Acts 15. 11

Q. *How doth faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwayes accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof were imputed to him for his justification *r*, but only as it is an Instrument, by which he receiveth and

q Gal. 3. 11 Rom. 3. 28
r Rom. 4. 5 with Rom. 10. 10

applyeth

applyeth Christ and his righ-
f John 1. 12 Phil. 3. 9 Gal. 2. 16 teousnesse *f*.

Q. *What is Adoption?*

A. Adoption is an act of
t John 3. 1 the free grace of God *t*, in and
for his only Son Jesus Christ
u Eph. 1. 5 Gal. 4. 4, 5 *u*, whereby all those that are
justified are received into the
w John 1. 12 number of his Children *w*,
have his name put upon them
x 2 Cor. 6. 18 Rev. 3. 12 *x*, the Spirit of his Son given
y Gal. 4. 6 to them *y*, are under his father-
z Psa. 103. 13 Prov. 14. 26 ly care and dispensations *z*,
Mat. 6. 32 admitted to all the liberties
and priviledges of the Sons of
God, made heires of all the
promises, and fellow-heires
a Heb. 6. 12 Rom. 8. 17 with Christ in glory *a*.

Q. *What is Sanctification?*

A. Sanctification is a work
of Gods grace, whereby they,
whom God hath before the
foundation of the world cho-
sen to bee holy, are in time,
through the Powerfull opera-
b Eph. 1. 4 2 Cor. 6. 11 2 Thes. 2. 13 tion of his Spirit *b*, applying
c Rom. 6. 4, 5, 6 the death and resurrection of
Christ unto them *c*, renewed
in their whole man after the

image

image of God *d*, having the seeds of repentance unto life, and of all other saving graces put into their hearts *e*, and those graces so stirred up, increased, and strengthned *f*, as that they more and more die unto sin and rise unto newnesse of life *g*:

d Eph. 4.23, 24
e Acts 11. 18; 1 John 3. 9
f Jude v. 20; Heb. 6. 11,12; Eph. 3. 16, 17, 18, 19; Col. 1. 10, 11
g Rom. 6. 4, 6, 14; Gal. 5. 24

Q. *What is repentance unto life?*

A Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, and Word of God *k*, whereby out of the sight and sense not onely of the danger *l*, but also of the filthinesse and odiousnesse of his sins *m*, and upon the apprehension of Gods mercy in Christ to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk with him in all the wayes of new obedience *r*.

h 2 Tim. 2. 25
i Zach. 12. 10
k Acts 11. 18, 20, 21
l Ezek. 18. 28. 30, 32; Luk. 15. 17, 18
m Hos. 2. 6, 7; Ezek. 36. 31
n Isai. 30. 22; Joel. 2. 12, 13
o Jer. 31. 18, 19
p 1 Cor. 7. 11
q Acts 26. 28; Ezek. 14. 6; 1 Kings 8. 47, 48
r Psal. 119. 6, 59. 128; Luke 1. 6; 2 Kin. 23. 25

Q. *Wherein do justification and Sanctification differ?*

A. Al-

A: Although Sanctification be inseparably joyned with Justification *f*; yet they differ in that God in Justification imputeth the righteousnesse of Christ *s*, in Sanctification his Spirit infuseth grace, and enableth to the exercise there-of *u*, in the former sin is pardoned *w*, in the other it is subdued *x*, the one doth equally free all beleevers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*, the other is neither equall in all *z*, nor in this life perfect in any, but growing up to perfection *b*.

f 1 Cor. 6. 11 / 1 Cor. 1. 30
s Rom. 4. 6. 8
u Ezek. 36. 27
w Rom. 3. 24 25
x Rom. 6. 6 14
y Rom. 8. 33 34
z 1 Joh. 1. 8 10
b 2 Cor. 7. 1 / Phil. 3. 12, 13 14

Q. *Whence ariseth the imperfection of Sanctification in beleevers?*

A: The imperfection of Sanctification in Beleevers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lustings of the flesh against the spirit, whereby they are often foiled

foiled with temptations, and fall into many sins c, are hindered in all their spiritual services d, and their best works are imperfect and defiled in the sight of God e.

c Rom. 7. 18 23 Mar. 14. 66 to the end. Gal. 2. 11, 12
d Heb. 12. 1
e Isa. 64. 6 Exod. 28. 38

Q. May not true beleevers by reason of their imperfections and the many temptations and sins they are overtaken with, fall away from the estate of grace?

A. True beleevers by reason of the unchangeable love of God f, and his Decree and covenant to give them perseverance g, their unseparable union with Christ h, his continuall intercession for them i, and the spirit and seed of God abiding in them k, can neither totally nor finally fall away from the estate of grace l, but are kept by the power of God through Faith unto Salvation m.

f Jer. 31. 3
g 2 Tim. 2. 19 Heb. 13. 20, 21
h 2 Sam. 23. 5 1 Cor. 1. 8, 9
i Heb. 7. 25 Luke 22. 32
k 1 John 3. 9
l 1 John 2. 27 Jer. 32. 40 John 10. 28
m 1 Pet. 1. 5

Q. Can true beleevers be infallibly assured that they are in the estate of grace, and that they

they ſhal perſevere therein unto Salvation?

A. Such as truly beleeve in Chriſt, and endeavour to walk in all good conſcience
n 1 John 2,3 before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promiſes, and by the ſpirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are
o 1 Co. 2. 12 made *o*, and bearing witneſſe
1 John 3. 14, 19. 21. 24 with their ſpirits that they are
1 John 4. 13, 16 the children of God *p*, be infallibly aſſured that they are
Heb. 6. 11, 12 in the eſtate of grace, & ſhall
p Rom. 8. 16 perſevere therein unto ſalvation *q*.
q 1 Joh. 5. 13

Q. *Are all true beleevers at all times aſſured of their preſent being in the eſtate of grace, and that they ſhall bee ſaved?*

A. Aſſurance of grace, and ſalvation not being of the eſ-
r Eph. 1. 13 ſence of faith *r*, true beleevers may wait long before they ob-
ſ Iſa. 50. 10 Pſal. 88. throughout. tain it *ſ*, and after the enjoy-

ment

ment thereof may have it weakned and intermitted through manifold distempers, sins, temptations, and desertions *t*, yet are they never left without such a presence and support of the Spirit of God, as keeps them from sinking into utter despair *u*.

t Psal. 77. 1 to 12 Can. 5. 2, 3, 6 Psal. 51. 8. 12 Psal. 31. 22 Psal. 22. 1

u 1 John 3. 9 Job 13. 15 Psa. 73. 15. 23 Isa. 54. 7, 8, 9, 10

Q. What is the communion in Glory, which the members of the invisible Church have with Christ?

A. The communion in glory which the members of the Invisible Church have with Christ, is in this life *w*, immediatly after death *x*, and at last perfected at the resurrection and day of judgement *y*.

w 1 Cor. 3. 18

x Luk. 23. 43

y 1 Thes. 4. 17

Q. What is the communion in Glory with Christ, which the members of the invisible Church enjoy in this life?

A. The members of the invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of

of him their head, and so, in him, are interessed in that glory which he is fully possessed
3 Eph. 2. 5, 6 of, and as an earnest thereof; enjoy the sense of Gods
a Rom. 5. 5 with 2 Cor. 1. 22 love a, peace of conscience, joy in the holy Ghost, and hope
b Rom. 5. 1, 2 Rom. 14. 17 of glory b, as on the contrary the sense of Gods revenging wrath, horrour of conscience, and a fearfull expectation of judgement, are to the wicked, the beginning of their torments which they shall endure
c Gen. 4. 13 Mat. 27. 4 Heb. 10. 27 Rom. 2. 9 Mar. 9. 44 after death c.

Q. *Shall all men die?*

A. Death being threatned
d Rom. 6. 23 as the wages of sin d; it is appointed unto all men once to
e Heb. 9. 27 f Rom. 5. 12 die e, for that all have sinned f.

Q. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall bee delivered from death it self at the last day, and even in death are delivered from the sting

& curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory which they then enter upon *k*.

g 1 Cor. 15. 26. 56 Heb. 2. 15
h Isa. 57. 1, 2 2 King. 22. 20
i Rev. 14. 13 Eph. 5. 27
k Luk. 23. 43 Phil. 1. 23

Q. *What is the communion in Glory with Christ, which the members of the invisible Church enjoy immediatly after death?*

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediatly after death, is, in that their souls are then made perfect in holinesse *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, and rest in their graves as in their beds *q*, till at the last day they be again united

l Heb. 12. 23
m 2 Cor. 5. 1, 6, 8 Phil. 1. 23 with Acts 3. 21. and Eph. 4. 10
n 1 Joh. 3. 2 2 Cor. 13. 12
o Rom. 8. 23 Psal. 19. 6
p 1 Thes. 4. 14
q Isai. 57. 2

to

r Job 19. 26, 27 to their ſouls r: whereas the ſouls of the wicked are at death caſt into hell, were they remain in torments and utter darkneſſe, and their bodies kept in their graves, as in their priſons, till the Reſurrection and judgement of the great ſ Luk. 16. 23, 24. Acts 1. 25. Jude v. 6, 7 day ſ.

Q. *What are we to beleeve concerning the Reſurrection?*

A. Wee are to beleeve that at the laſt day there ſhall be a generall reſurrection of the dead, both of the juſt and unjuſt t: when they that are then found alive, ſhall in a moment be changed, and the ſelfeſame bodies of the dead which were laid in the grave, being then againe united to their ſoules for ever, ſhall be raiſed up by u 1 Cor. 15. 51, 52, 53. 2 Theſ. 4. 15, 16, 17. Joh. 5. 28, 29 the power of Chriſt u, the bodies of the Juſt, by the Spirit of Chriſt, and by vertue of his reſurrection, as their head, ſhall be raiſed in power, ſpirituall, incorruptible, and made like to his glorious bo-

dy *w*, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended judge *x*.

w 1 Cor. 15 21, 22, 23, 42, 43, 44 Phil. 3. 21

x John 5. 27, 28, 29 Mat. 25. 33

Q. What shall immediately follow after the resurrection?

A. Immediatly after the resurrection shall follow the generall and finall judgement of Angels and men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the comming of the Lord *z*.

y 2 Pet. 2. 4 Jude v. 6, 7 14, 15 Mat. 25. 46

z Mat. 24. 36 42. 44 Luke 21. 34, 36.

Q. What shall be done to the wicked at the day of judgement?

A. At the day of Judgement the wicked shall be set on Christs left hand *a*, and, upon clear evidence, and full conviction of their own consciences *b*, shall have the fearfull but just, sentence of condemnation pronounced against them *c*; and thereupon shall be cast out from the favourable presence of God and the glorious fellowship with

a Mat. 25. 33

b Rom. 2. 15, 16

c Mat. 24. 51 42, 43

Christ his Saints, and all his holy Angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devill and his
d Luk. 16. 26 Angels for ever *d*,
2 Thes. 1. 8, 9

Q. What shall be done to the righteous at the day of judgement?

A. At the day of Judgement, the righteous, being caught up to Christ in the
e 1 Thes. 4. 17 clouds *e*, shall be set on his right hand, and there openly
f Mat. 25. 33, Mat. 10. 32 acknowledged, and acquitted *f*, shall joyn with him in the judging of reprobate Angels
g 1 Cor. 6. 2, 3 and men *g*, and shall be receiv-
h Mat. 25. 34, 46 ed into heaven *h*, where they shall be fully and for ever freed from all sinne and mi-
i Eph. 5. 27, Rev. 14. 13 sery *i*, filled with unconceivable joyes *k*, made perfectly
k Psal. 16. 11 holy, and happy both in body and soul, in the company of Innumerable Saints, and holy
l Heb. 12. 22, 23 Angels *l*, but especially in the immediat vision and fruition of God the Father, of our

Lord

Lord Jesus Christ, and of the holy Spirit, to all eternity: and this is the perfect, & full communion which the members of the visible Church shall enjoy with Christ in glory at the resurrection and day of judgement. m 1 Joh. 3.2 1 Cor. 13. 12 1 Thes. 4. 17. 18

Having seen, what the Scriptures principally teach us to believe concerning God; it followes to consider what they require as the duty of man.

Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will. n Rom. 12

Q. *What did God at first reveal unto man as the rule of his obedience?* 1, 2 Micah. 6. 8 1 Sam. 15. 22

A. The rule of obedience revealed to *Adam* in the estate of innocency, and to all mankinde in him, beside a speciall command, not to eat of the

fruit of the tree of the knowledge of good and evill, was the Morall Law *o*.

o Gen. 1. 26, 27. Rom. 2. 14, 15. Rom. 10. 5. Gen. 2. 17.

Q. What is the Morall Law?

A. The Morall Law is the declaration of the will of God to mankinde, directing and binding every one to personall, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man soul and body *p*, and in performance of all those duties of holinesse and righteousnes which he oweth to God and man *q*, promising life upon the fulfilling, and threatning death upon the breach of it *r*.

p Deut. 5. 1. 21. 32. 33. Luke 10. 26, 27. Gal. 3. 10. 1 Thes. 5. 23. *q* Luke 1. 75. Acts 24. 16. *r* Rom. 10. 5. Gal. 3. 10, 12.

Q. Is there any use of the Morall Law to man since the fall?

A. Although no man, since the fall, can attain to righteousnesse & life by the Morall Law *s*, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the rege-

s Rom. 8. 3. Gal. 2. 16. *t* 2 Tim. 1. 8.

Q. *Of what use is the Morall Law to all men?*

A. The Morall Law is of use to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly *w*; to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives *x*, to humble them in sense of their sinne and misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*,

u Lev. 11. 44 Lev. 20. 7, 8 Rom. 7. 12
w Mic. 6. 8 Jam. 2. 10, 11
x Psal. 19. 12 Rom. 3. 20 Rom. 7. 7
y Rom. 3. 9 23
z Gal. 3. 21, 22
a Rom. 10. 4

Q. *What particular use is there of the Morall Law to unregenerate men?*

A. The Morall Law is of use to unregenerate men to awaken their consciences to fly from wrath to come *b*, and to drive them to Christ *c*, or, upon their continuance in the estate and way of sinne, to leave them inexcusable *d*, and under

b 1 Tim. 1. 9, 10
c Gal. 1. 24
d Rom. 1. 20 with Rom. 2. 15

e Gal. 3. 10 under the curse thereof e.

Q. *What speciall use is there of the Morall Law to the regenerate?*

A. Although they that are regenerate, and beleeve in Christ, be delivered from the Morall Law as a Covenant f of works, so as thereby they are neither justified g, nor condemned h, yet, beside the generall uses thereof common to them with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good i; and thereby to provoke them to more thankfulnesse k, and to expresse the same in their greater care to confirm themselves thereunto as the rule of their obedience l.

f Rom. 6. 14 Rom. 7. 4. 6 Gal. 4. 4, 5
g Rom. 3. 20 Gal. 5. 23 Rom. 8. 1.
i Rom. 7. 24, 25 Gal. 3. 13, 14 Rom. 8. 3, 4 Luke. 1. 68, 69, 74, 75 Col. 1. 12, 13, 14
k Ezek. 16. 61, 62, 63
l Rom. 7. 12 Tit. 2. 11, 12, 13, 14

Q. *Where is the Morall Law summarily comprehended?*

A. The Morall Law is summarily comprehended in the ten Commandements, which were

were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone *m*, and are recorded in the twentieth Chapter of *Exodus*; the four first Commandements containing our duty to God, and the other six our duty to man *n*.

m Deut. 10. 4 Exod. 34. 1. 2, 3, 4

n Mat. 22. 37, 38, 39, 40

Q. *What rules are to be observed for the right understanding of the ten Commandements?*

A. For the right understanding of the ten Commandements, these rulers are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousnesse thereof, and unto intire obedience, for ever; so as, to require the outmost perfection of every duty, and to forbid the least degree of every sin *o*.

o Psal. 19. 7 Jam. 2. 10 Mat. 5. 25 to the end.

That it is spirituall; and so, teacheth the Understanding, Will, affections, and all other

powers of the soule, as well as words, works, & gestures p, That one and the same thing in diverse respects, is required or forbidden in severall commandements q.

That, as where a duty is commanded the contrary sin is forbidden r, and where a sin is forbidden, the contrary duty is commanded s, so, where a promise is annexed the contrary threatning is included t, and, where a threatning is annexed, the contrary promise is included u.

That, what God forbids, is at no time to be done w; what he commands, is alwayes our duty x, yet every particular duty is not to be done at all times y.

That under one sin or duty, all of the same kinde are forbidden or commanded, together with all the causes, means, occasions, and appearances thereof and provocations thereunto z.

p Rom. 7.14 Deut. 6. 5 with Mat. 22 37 38, 39
q Mat. 5. 21, 22 27, 28. 16 to the end.
r Col. 3. 5 Amos 8. 5 Prov. 1. 19 1 Tim. 6. 10
s Ez. 18. 13 Deut. 6. 13 with Matth. 4. 9, 10 Mat. 15. 4, 5, 6
t Mat. 5. 21, 22, 23, 24, 25 Eph. 4. 28
u Exod. 20. 12 with Prov. 30. 17
w Jer. 18. 7, 8 Exod. 20. 7 with Psal. 15 1. 4, 5, and Psal. 24. 4, 5
x Job 13. 7, 8 Rom. 1. 8 Job 36. 21 Heb. 12. 15
y Deut. 8. 9 Mat. 12. 7
z Mat. 5. 21 22. 27, 28 Mat. 15. 4, 5, 6 Heb. 10. 24, 25 1 Thes. 5. 22 Jude v. 13 Gal. 5. 16 Col. 3. 21

That

That what is forbidden or commanded to our selves, wee are bound, according to our places, to endeavour that it may be avoyded or peformed by others, according to the duty of their places *a*.

That in what is commanded to others, wee are bound according to our places and callings to be helpfull to them *b*, and to take heed of partaking with others in what is forbidden them *c*.

a Exod. 20. 10 Lev. 19. 17 Gen. 18. 19 Josh. 24. 15 Deut. 6. 6, 7

b 2 Cor. 1. 24

c 1 Tim. 5. 22 Eph. 5. 11

Q. *What speciall things are we to consider in the ten Commandements?*

A. Wee are to consider in the Commandements, the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them the more to enforce them.

Q. *What is the Preface to the Commandements?*

A. The Prface to the Commandements is contained in these words [I am the Lord

thy God, which have brought thee out of the land of Egypt, out of the house of bondage *d*.] wherein God manifesteth his Soveraignty, as being Jehovah, the eternall, immutable and almighty God *e*, having his being in and of himself *f*, and giving being to all his words *g*, and works *h*, and that he is a God in Covenant, as with *Israel of old*, so with all his people *i*, who as hee brought them out of their bondage in Egypt, so he delivereth us from our spirituall thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his comandements *l*.

d Exod. 20. 2
e Isa. 44. 6
f Exod. 3. 14
g Exod. 6. 3
h Act. 17. 24, 28
i Gen. 17. 7 with Rom. 3. 29
k Luke 1. 74, 75
l 1 Pet. 1. 15, 16, 17, 18 Lev. 18. 30 Lev. 19. 37

Q. *What is the summe of the four Commandements, which contain our duty to God?*

A. The summe of the four Commandements containing our duty to God, is to love the Lord our God with all our heart, and with all our

soul, & with all our strength, and with all our minde *m*. m Luk. 10. 27

Q. Which is the first Commandement?

A. The first Commandment is **Thou shalt have no other gods before me** *n*. n Exod. 20. 3

Q. What are the duties required in the first commandement?

A. The duties required in the first Commandement, are *o* the knowing & acknowledging of God, to bee the onely true God, and our God *o*, and to worship & glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honouring *u*, adoring *w*, chusing *x*, loving *y*, desireing *z*, fearing of him *a*, beleeving him *b*, trusting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him *h*, giving all praise and thanks *i*, and yeelding all obedience and submission to him, with the whole man being

o 1 Chr. 28. 9 Deut. 26. 17 Isa. 43. 10
p Jer. 14. 22 Psa. 95. 6, 7 Mat. 4. 10 Psal. 29. 2
q Mat. 3. 16
r Psal. 63. 6 Eccles. 12. 1
s Psal. 71. 19
t Mal. 1. 6 Isa. 45. 23
u Josh. 24. 15. 22
x Deut. 6. 5
y Psal. 73. 25 z Isa. 8. 13
a Exod. 14. 31
b Isa. 26. 4
c Psal. 130. 7
d Psal. 37. 4
e Psal. 32. 11
f Rom. 12. 11 with Num. 25. 11
g Phil. 4. 6
h Jer. 7. 23 Jam. 4. 7

being carefull in all things to
k 1 Joh. 5. 22 please him k, and sorrowfull
when in any thing he is of-
l Jer. 31. 18 fended l, and walking humbly
Psal. 119. 15
m Micah. 6. 8 with him m.

Q. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first Commandement, are Atheisme in denying or not
n Psal. 14. 1 having a God n, Idolatry in
Ephes. 2. 12 having or worshipping more Gods then one, or any with,
o Jer. 2. 28. with 1 Thes. 1. 9 or in stead of the true God o, the not having and avouching him for God, and our
p Psal. 81. 11 God p, the omission or neglect of any thing due to him required in his Commandement
q Isa. 43. 22 23. 24. q, ignorance r, forget-
r Jer. 4. 22 Hos. 4. 16 fullnesse s, misapprehensions
s Jer. 2. 32 false opinions t, unworthy,
t Act. 17. 23 29 and wicked thoughts of him
u Isa. 40. 18 v, bold and curious searching
v Psal. 50. 21 into his secrets w, all pro-
w Deut. 29. 29 phaneneſſe y, hatred of God z,
x Tit. 1. 16 Heb. 12. 16 self love a, self seeking b, and
y Rom. 1. 30 all other inordinat and im-
z 2 Tim. 3. 2 moderate setting of our mind,
a Phil. 2. 21

will or affections upon other things, and taking them off from him in whole or in part *c*, vain credulity *d*, unbeleefe *e*, heresie *f*, misbeleefe *g*, distrust *h*, despair *i*, incorrigiblenesse *k*, insensiblenesse under Judgements *l*, hardnesse of heart *m*, pride *n*, presumption *o*, carnall security *p*, tempting of God *q*, using unlawfull means *r*, & trusting in lawfull means *s*, carnall delights and joyes *t*, corrupt, blind, and indiscreet zeal *u*, luke-warmnesse *w*, and deadnesse in the things of God *x*, estranging our selves, and apostatizing from God *y*, praying, or giving any religious worship to Saints, Angels, or any other creatures *z*, all compacts, and consulting with the devill *a*, and hearkning to his suggestions *b*, making men the Lords of our faith and Conscience *c*, slighting and despising God and his Commands *d*, resisting and grieving of his spirit, dis-

c 1 Joh. 2. 15, 16
d 1 Sam. 2. 9 Col. 3. 2, 5
e 1 John 4. 1 Deut. 10. 6, 24 Heb. 3. 12
f Gal. 5. 21 Tit. 3. 10
g Acts 26. 9
h Psal. 78. 22 Gen. 4. 13
i Jer. 5. 3 Isa. 42. 25
k Rom. 2. 5 Jer. 13. 15
l Psal. 19. 13 Zph. 1. 12
m Mat. 4. 7 Rom. 3. 8
n Jer. 17. 5 2 Tim. 3. 4
o Gal. 4. 17 John 16. 2 Rom. 10. 2 Luk. 9. 54, 55
p Rev. 3. 16 Rev. 3. 1
q Ezek. 14. 5 Isa. 1. 4, 5
r Rom. 10. 13 Hos. 4. 11 Act. 10. 25, 26 Rev. 19. 10
s Mat. 4. 10 Col. 2. 18 Rom. 1. 25 Lev. 20. 6 1 Sam. 28. 7, 11, with 1 Chr. 10. 13, 14
t Acts 1. 3 2 Cor. 1. 24 Mat. 23. 9
u Deut. 12. 15 2 Sam. 12. 9 Prov. 23. 12

g Acts 7. 51. Eph. 4. 30

e, discontent, and impatience at his dispensations, charging him foolishly for the evils hee

f Psal. 73. 2, 3. 14. 15. 22 Job 1. 22

inflicts on us *f*, and ascribing the praise of any good wee either are, have, or can doe, to for-

g 1 Sam. 6. 7, 8, 9

tune *g*, Idols *h*, our selves, *i*,

h Dan. 5. 23

or any other creature *k*.

i Deut. 8. 17 Dan. 4. 30

k Heb. 1. 16

Q. *What are wee especially taught by these words* [before me] *in the first commandment?*

A. These words **before me** or before my face, in the first Commandement, teach us that God who seeth all things takes speciall notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it; and to aggravate it, as a most impudent

l Ezek. 8. 5 to the end. Psal. 44. 20, 21

provocation *l*, as also to perswade us to do, as in his sight

m 1 Chr. 28. 9.

what ever wee doe in his service *m*.

Q. *Which is the second commandement?*

A. The second Commandment is, **Thou shalt not make**

make unto thee any graven image, or any likeneſſe of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou ſhalt not bow down thy ſelfe to them nor ſerve them: for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me, and ſhewing mercy unto thouſands of them that love me, and keep my Commandements n.

n Exod. 20. 4, 5, 6

Q. What are the duties required in the ſecond Commandement?

A. The duties required in the ſecond commandment, are the receiving, obſerving, and keeping pure and entire, all ſuch religious worſhip and Ordi-

o Deut. 31. 46 47 Mat. 28. 20 Acts 2. 42 1 Tim. 6. 13 14 p Phil. 4. 6 Eph. 5. 20 q Deut. 17. 18, 19 Acts 15. 21 2 Tim. 4. 2 Jam. 1. 21, 22 Acts 10. 33 r Mat. 28. 19 1 Cor. 11. 23 to 30 s Mat. 18. 15, 16, 17 Mat. 16. 19 1 Cor. 5. ch. 1 Cor. 12. 28 t Eph. 4. 11 1 1 Tim. 5. 16, 18 1 Cor. 9. 7, 10 15 u Joel. 2. 12, 13 1 Cor. 7. 5 w Deut. 6. 13 x Isai. 19. 21 Psal. 76. 11 y Acts 17. 16 17 Psal. 16. 4 z Deut. 7. 5 Isai. 30. 22 a Num. 15 39 b Deut. 13. 6, 7, 8 c Hos. 5. 11 Micah. 6. 16 d 1 Kin. 12. 33 e Deut. 12. 30 32, 33

Ordinances as God hath instituted in his word o, particularly, Prayer and Thanksgiving in the Name of Christ p, the reading, preaching, and hearing of the Word q, the administration and receiving of the Sacraments r: Church government and Discipline s; the Ministery, and maintenance thereof t: religious fasting u, swearing by the name of God w, and vowing unto him x: As also the disapproving, detesting, opposing all false worship y; and according to each ones place and calling, removing it, and, all monuments of Idolatry z.

Q. *What ar the sins forbidden in the second Commandement?*

A. The sinnes forbidden in the second Commandement, are, all devising a, counsell-ing b, commanding c, using d, and any wayes approving any religious worship not instituted by God himself e, tole-

rating

rating a false Religion *f*, that making any representation of God, of all, or of any of the three Persons, either inwardly in our minde, or outwardly in any kind of Image, or likeneſſe of any creature whatſoever *g*, all worſhipping of it *h*, or God in it; or by it *i*; the making of any repreſentation of feigned Deities, and all worſhip of them, or ſervice belonging to them *l*: all ſuppertitious devices *m*, corrupting the Worſhip of God *n*, adding to it, taking from it *o*, whether invented and taken up of our ſelves *p*, or received by tradition from others *q*, though under the title of antiquitie *r*, cuſtome *ſ*, devotion *t*, good intent, or any other pretence whatſoever *v*, ſimony *w*, ſacriledge *x*, all neglect *y*, contempt *z*, hindering *a*, and oppoſing the Worſhip and Ordinances which God hath appointed *b*.

Deut. 13.6 to 12. Zech. 13. 2, 3 Rev. 2.2. 14, 15. 20 Rev. 1. 12, 16, 17 *f* Deut. 4. 15, 16, 17, 18, 19 Acts 17. 26 *g* Rom. 1. 21, 22, 23. 25 *h* Dan. 3. 18 Gal. 4. 8 *i* Exod. 32. 5. 8 *l* 1 Kings 18. 26. 28. Iſa. 65. 11 *m* Act. 17. 22 Col. 2. 21, 22, 23 *n* Mal. 1. 7, 8, 14 *o* Deut. 4. 2 *p* Pſal. 106. 39 *q* Mat. 15. 9 1 Pet. 1. 18 *r* Jer. 44. 17 Iſa. 65. 3. *ſ* Gal. 1. 13, 14 *t* 1 Sam. 13. 11, 12 1 Sam. 15. 21 *v* Acts 8. 18 *w* Rom. 2. 22 Mal. 3. 8 *x* Exod. 4. 24, 25, 26 *y* Mat. 22. 5 Mal. 1. 7, 13 *z* Mat. 23. 13 *a* Acts 13. 44, 45 *b* 1 Theſ. 2. 15

Q. *What are the Reaſons annexed*

annexed to the second Commandement the more to enforce it?

A. The reasons annexed to the second Commandement, the more to enforce it, containe in these words [**For I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my Commandements:** c] are, beside Gods soveraignty over us, and property in us, *d*, his fervent zeal for his own worship *e*, and his revengfull indignation against all false worship, as being a spirituall whordome *f*; accounting the breakers of this Commandement such as hate him, and threatning to punish them unto divers generations *g*, and

c Exod. 20. 5, 6.
d Psal. 45, 11. Rev. 15. 3, 4.
e Exod. 34. 13, 14.
f 1 Cor. 10 20, 21, 22 Jer. 7. 18, 19, 20 Ezek. 16. 26, 27 Deut. 32. 16, 17, 18, 19, 20
g Hos. 2. 2, 3, 4

and esteeming the observers of it such as love him, and keep his Commandments, and promising mercy to them unto many generations *b*.

b Deut. 5. 29

Q. *Which is the third Commandement?*

A. The third Commandement is, **Thou shalt not take the Name of the Lord thy God in vain. For the Lord will not hold him guiltles that taketh his Name in vain** *i*.

i Exod. 20. 7 Mat. 5. 9 Deut. 28. 58 Psal. 29. 2 Psal. 68. 4 Rev. 15. 3, 4 *k* Mal. 1. 14 Eccles. 5. 1 *l* Psal. 138. 2 *m* 1 Cor. 11. 24 25. 28. 29 *n* 1 Tim. 2. 8 *o* Jer. 4. 2 *p* Eccl. 2. 4, 5, 6 *q* Act. 1. 24. 26 Job 36. 24 *r* Mal. 3. 16 *s* Psal. 8. throughout. *t* Col. 3. 17 Psal. 105. 2. 5 *u* Psal. 103. 18 *x* 1 Pet. 3. 15 Mic. 4. 5

Q. *What is required in the third Commandement?*

A. The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s* and whatsoever else there is whereby he makes himself known, be holily & reverently used in thought *t*, meditation *u*, word *w*, writing *x*, by an holy profession *y*, and an-

swerable

x Phil. 1.27. swerable conversation x, to the
a 1 Cor. 10.31 glory of God, a and the good
b Jer. 32. 39 of our selves b, and others c.
c 1 Pet. 2. 12

Q. *What are the sins forbid-*
d Mal. 2. 2 *den in the third comandment?*
e Acts 17. 23 A. The sins forbidden in the
f Prov. 30. 9 third Commandement, are
g Mal. 1. 6, 7, 12 the not using of Gods Name
Mal. 3. 14 as is required d; and the a-
b 1 Sam. 4. 3 buse of it, in an ignorant e,
4. 5 vain f, irreverent profane g,
Jer. 7. 4. 9, superstitious h, or wicked men-
10. 14. 31 tioning or otherwise using
Col. 2. 20, his titles, attributes i, ordi-
21, 22 nances k, or works l, by blas-
2 Kings 18. phemy m, perjury n, all sinfull
30. 35 cursings o, oathes p, vows q,
Exod. 5. 2 and lots r, violating of our
Psal. 139. 10 oaths, and vows, if lawfull s,
& Ps. 50. 16, 17 and fulfilling them, if of
i Isa. 5. 12 things unlawfull t, murmu-
m 2 Kin. 19 ring and quarrelling at u, cu-
22 rious prying into w, and mis-
Lev. 24. 11 applying of Gods decrees x,
n Zech. 5. 4 and providences y, misinter-
Zech. 8. 17 preting z, misapplying a, or
o 1 Sam. 17. 43 any way perverting the word,
2 Sam. 16. 5
p Jer. 5. 7
Jer. 23. 10
q Deut. 23. 18
Act. 23. 12, 14
r Esther. 3. 7
Esth. 9. 24
Psal. 22. 18
s Psal. 24. 4
Ezc. 17. 16
18. 19
t Mar. 6. 26,
1 Sam. 25. 22
32, 33, 34
u Rom. 9. 14
19, 20
w Deut. 29. 29. x Rom. 3. 5, 7. Rom. 6. 1, 7 Eccl. 8. 11. Eccles.
9. 3. Psal. 39. throughout. y Mat. 5. 21, to the end. z Ezek.
13. 22.

or

or any part of it *b*, to profane jests *c*, curious or unprofitable questions: vain janglings, or the maintaining of false Doctrines *d*; abusing it, the creatures, or any thing contained under the name of God, to charms *e*, or sinfull lusts and practises *f*, the maligning *g*, scorning *h*, revilling *i*, or any wayes opposing of Gods truth, grace and wayes *k*, making profession of Religion in hypocrisie, or for sinister ends *l*; being ashamed of it *m*, or a shame to it, by uncomfortable *n*, unwise *o*, unfruitfull *p*, and offensive walking *q*, or backsliding from it *r*.

b 2 Pet. 3. 16 Mat. 22. 24 to 31
c Isa. 22. 13 Jer. 23. 34-36. 38
d 1 Tim. 1. 4, 6, 7 1 Tim. 6. 4, 5, 20 2 Tim. 2. 14 Tit. 3. 9
e Deut. 18. 10, 11, 12, 13, 14 Acts 19. 13
f 2 Tim. 4. 3, 4 Ro. 13. 13, 14 1 Kin. 21. 9, 10 Jude v. 4
g Acts 13. 16 1 John 3. 12
h Psal. 1. 1, 2 Pet. 3. 3, 4
i 1 Pet. 4. 4
k Acts 13. 45, 46, 50 Acts 4. 18 Acts 19. 9 1 Thes. 2. 16 Heb. 10. 29
l 2 Tim. 3. 5
m Mat. 22. 14 Mat. 6. 1, 2, 5, 16
n Mar. 8. 38
o Psal. 73. 14, 15
p 1 Cor. 6. 5, 6 Eph. 5. 15, 16, 17
q Isai. 5. 4 2 Pet. 1. 8, 9
r Rom. 2. 23, 24 Gal. 3. 1, 3 Heb. 6. 6

Q. *What reasons are annexed to the third Commandement?*

A. The Reasons annexed to the third Commandement in these words [**the Lord thy God**] and [**For the Lord will not hold him guiltless that taketh his name in vain** *s*.] are because he is the

s Exod. 20. 7

the Lord and our God; and therefore his name is not to be profaned, or any way abused by us *t*, especially, because hee will be so far from acquitting and sparing the transgressours of this Commandment, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the censures and punishments of men *w*.

t Lev. 19. 12

u Eze. 36. 21, 22, 23 Deut. 22. 58, 59 Zec. 5. 2, 3, 4

w 1 Sam. 2. 12. 17. 21. 24 with 1 Sam. 3. 13

Q. *Which is the fourth Commandement?*

A. The fourth Commandment is, **Remember the Sabbath day to keep it holy: six days shalt thou labour & do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou nor thy son, nor thy daughter thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates:**

For in six dayes ỳ Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it x.

x Exod. 20. 8, 9, 10, 11

Q. What is required in the fourth Commandement?

A. The fourth Commandement requireth of all men, the Sanctifying, or keeping holy to God, such set time as Hee hath appointed in His word, expressly, one whole day in seven, which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world, which is the Christian Sabbath y, and in the New Testament called the Lords day z.

Deut. 5. 12, 13, 14
Gen. 2. 2, 3
1 Cor. 16. 1, 2
Acts 20. 7
Mat. 5. 17, 18
Isa. 56. 2. 4, 6, 7
Rev. 1. 10.

Q. How is the Sabbath, or Lords day, to be sanctified?

The

A. The ſabbath or Lords day is to be ſanctified, by an holy reſting all the day *a*, not onely from ſuch works as are at all times ſinfull, but even from ſuch worldly imployments and recreations as are on other dayes lawfull *b*; and making it our delight to ſpend the whole time (except ſo much of it as is to be taken up in works of neceſſity and mercy *c*) in the publike and private exerciſes of Gods worſhip *d*, and to that end wee are to prepare our hearts, and with ſuch foreſight, diligence, and moderation to diſpoſe, and ſeaſonably to diſpatch our worldly buſineſſe, that we may be the more free and fit for the duties of that day *e*.

a Exod. 20. 8. 10

b Exod. 16. 25, 26, 27, 28 Nehe. 13. 15, 16, 17, 18, 21, 22. Jer. 17 21, 22

c Mat. 12. 1 to 13

d Iſa. 58. 13 Luke 4. 16 Acts 20. 7 1 Cor. 16. 1, 2 Pſal. 92 title Iſa. 66. 23 Lev. 23. 3

e Exod. 20. 8 Luke 23. 54 56 Exod. 16. 22 25, 26. 29 Neh. 13. 19.

Q. Why is the charge of keeping the Sabbath more ſpecially directed to governours of families and other ſuperiours?

A. The charge of keeping the Sabbath is more ſpecially directed to governours of families

families and other superiours, because they are bound not only to keep it themselves, but to see that it bee observed by all those that are under their charge, and because they are prone oft-times to hinder them by imployments of their own *f*.

f Exod. 20. 10 Josh. 24. 15 Neh. 13. 15, 17 Jer. 17. 20, 21, 22 Exod. 23. 12

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commandement, are, all omissions of the duties required *g*, all carelesse, negligent, and unprofitable performing of them, and being weary of them *h*, all prophaning the day by idlenesse, and doing that which is in it selfe sinfull *i*, and by all needlesse works, words, and thoughts about our worldly imployments and recreations *k*.

g Ezek. 22. 26

h Act. 20. 7, 9 Ezek. 33. 30, 31, 32 Amos 8. 5 Mal. 1. 13

i Ezek. 23. 38

k Jer. 17. 24, 27 Isa. 58. 13

Q. *What are the Reasons annexed to the fourth Commandement, the more to inforce it?*

A. The Reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us six dayes of seven for our own affaires, and reserving but one for himself in these words, [six dayes shalt thou labour, and do all thy worke *l.*] from Gods challenging a speciall property in that day, [the seventh day, is the Sabbath of the Lord thy God *m*] from the example of God, who in six dayes made heaven and earth, the sea and all that in them is, and rested the seventh day; and from that blessing which God put upon that day, not only in sanctifying it to bee a day for his service, but in ordaining it to be a meanes of blessing to us in our sanctifying it; [Wherefore the Lord blessed the Sabbath day and

l Exod. 20. 9

m Exod. 20. 10

m Exod. 20. 11

and hallowed it n. n Exo. 20. 22

Q. *Why is the word* Remember *set in the beginning of the fourth Commandement?*

A. The word **Remember** is set in the beginning of the fourth Commandement o, partly becauſe of the great benefit of remembring it; wee being thereby helped in our preparation to keep it p, and, in keeping it, better to keep all the reſt of the Commandements q, and to continue a thankfull remembrance of the two great benefits of Creation and Redemption, which contain a ſhort abridgement of Religion r, and partly becauſe wee are very ready to forget it s, for that there is little light of nature for it t, and yet it reſtraineth our naturall liberty in things at other times lawfull u, that it commeth but once in ſeven dayes, and many worldly buſineſſes come between, and

o Exod. 20. 8

p Exo. 16. 23 Luk. 23. 54 56. with Mar. 15. 42 Neh. 13. 9

q Pſal. 92 title with verſ. 13, 14 Ezek. 20. 12 16, 20

r Gen. 2. 3 Pſal. 118. 22 24, with Act. 4. 10, 11 Rev. 1. 10

s Ezr. 22. 16 t Neh. 9. 14

u Exod. 34 21

too often take off our mindes from thinking of it either to prepare for it, or to sanctifie it *w*, and that Sathan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

w Deut. 5. 14, 15 Amos 8. 5

x Lam. 1. 7 Jer. 17. 21, 22, 23 Neh. 13. 15 to 23

Q. *What is the summe of the six commandments, which contain our duty to man?*

A. The summe of the six Commandements which contain our duty to man, is, to love our neighbour as our selves *y*, and to do to others what we would have them do to us *z*.

y Mat. 22. 39

z Mat. 7. 12

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother: that thy dayes may bee long upon the land which the Lord thy God giveth thee.**

a Exod. 20. 12

Q. Who are meant by father and mother, in the fifth Commandement?

A. By Father and Mother in the fifth Commandement, are meant not only naturall parents *b*, but all superiours in age *c*, and gifts *d*, and especially such as by GODS ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

Q. Why are superiours styled, Father and Mother?

A. Superiours are styled Father and Mother, both to teach them in all duties towards their inferiours, like naturall parents to expresse love and tenderness to them according to their severall relations *h*, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiours as to their Parents *i*.

Q. What is the generall scope

b Prov. 23. 22. 15 Eph. 6. 1, 2
c 1 Tim. 5. 1, 2
d Gen. 4. 20, 21, 22 Gen. 45. 8
e 2 Kings 5. 13
f 2 Kings 6. 12. 2 Kings 13, 14. Gal. 4. 19
g Isa. 49. 23

h Eph. 6. 4 2 Cor. 12. 14 1 Thes. 2. 7, 8. 11 Numb. 11. 11, 12

i 1 Cor. 4. 14, 15, 16 2 King. 5. 13

of the fifth Commandement?

A. The generall scope of the fifth Commandement, is, the performance of those duties which we mutually owe in our severall relations, as Inferiours, Superiours, Equals *k*.

Q. *What is the honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart *l*, word *m*, and behaviour *n*, prayer and thanksgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawfull commands, and counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, and maintenance of their persons and authority, according to their severall ranks, and the nature of their places *u*, bearing with their infirmities, and covering them in love *w*, that so they may bee an honour to them

k Eph. 5. 21
2 Pet. 2. 17
Rom. 12. 10
l Mal. 1. 6
Lev. 19. 3
m Pro. 31. 28
1 Pet. 3. 6
n Lev. 19. 32
1 King. 2. 19
o 1 Tim. 2. 1, 2
p Heb. 13. 7
Phil. 3. 17
q Eph. 6. 1, 2, 5, 6, 7
1 Pet. 2. 13, 14
Rom. 13. 1, 2, 3, 4, 5
Heb. 13. 17
Prov. 4. 3, 4
Prov. 23. 22
Exod. 18. 19, 24
r Heb. 12. 9
1 Pet. 2. 18, 19, 20
s Tit. 2. 9, 10
t 1 Sam. 26. 15, 16
2 Sam. 18. 3
Esth. 6. 2
u Mat. 22. 21
Rom. 13. 6, 7
1 Tim. 5. 17, 18. Gal. 6. 6
Gen. 45. 11
Gen. 47. 12
w 1 Pet. 2. 18
Prov. 23. 22
Gen. 9. 23

them & to their government *x*.

x Psal. 127. 3, 4, 5.

Q. *What are the sins of Inferiours against their Superiours?*

Prov. 31. 23

A. The sins of Inferiours, against their Superiours, are, all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and Rebellion *b*, against their persons *c*, and places *d*, in their lawfull counsels *e*, commands and corrections *f*, cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government *h*.

y Mat. 15. 4, 5, 6
z Num. 11. 28
a 1 Sam. 8. 7
Isai 3. 5
b 2 Sam. 15. 1, to 27
c Exod. 21. 15
d 1 Sam. 10. 27
e 1 Sam. 2. 25
f Deut. 21. 18, 19, 20, 21
g Prov. 30. 11, 17
h Pro. 19. 26

Q. *What is required of Superiours toward their inferiours?*

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and blesse their inferiours *l*; to instruct *m*, counsell and admonish them *n*, countenancing, *o*, commending *p*, and rewar-

i Col. 3. 19 Tit. 2. 4
k 1 Sam. 12. 23 Job 1. 5
l 1 Kin. 8. 55, 56 Heb. 7. 7 Gen. 49. 28
m Deut. 6. 6, 7
n Eph. 6. 4
o 1 Pet. 3. 7
p 1 Pet. 2. 14 Rom. 13. 3.

ding such as do well, dis-
countenancing *r*, reproving,
and chastising such as doe ill
s, protecting *t*, and providing
for them all things necessary
for soul *u*, and body *w*, and
by grave, wise, holy, and ex-
emplary carriage, to procure
glory to God *x*, honour to
themselves *y*, & to to preserve
that authority which God
hath put upon them *z*.

Q. *What are the sins of Superiours?*

A. The sins of Superiours are, beside the neglect of the duties required of them *a*, an inordinat seeking of themselves *b*, their owne glory *c*, ease, profit, or pleasure *d*, commanding things unlawfull *e*, or not in the power of Inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evill *i*, dissuading, discouraging, or discountenancing them in that which is good *k*, correcting them unduly *l*, careless exposing

9 Esth. 6. 3
r Rom. 13. 3, 4
s Prov. 29. 15
t 1 Pet. 2. 14
u Job 29. 12, 13, 14, 15, 16, 17
w Isa. 1, 10. 17
x Eph. 6. 4
y 1 Tim. 5. 8
z 1 Tim. 4. 12 Tit. 2. 3, 4, 5
y 1 King. 3. 28
z Tit. 2. 15
a Ezek. 34. 2, 3, 4
b Phil. 2. 21
c John 5. 44
d Isa. 56. 10, 11 Deut. 17. 17
e Dan. 3. 4, 5, 6. Acts 4. 17, 18
f Exod. 5. 10, to 18 Mat. 23. 2, 4 with Mat. 8. 24
g Mat. 14. 8
h 2 Sam. 13. 28
i 1 Sam. 3. 13
k John 7. 46, 47, 48, 49 Col. 3. 21 Exod. 5. 17
l 1 Pet. 2. 18, 19, 20 Heb. 12. 10 Deut. 25. 3

exposing or leaving them to wrong temptaion and danger *m*, provoking them to wrath *n* or any way dishonouring themselves, or lessening their authority by an unjust, indiscreet, rigorous or remisse behaviour *o*.

m Gen. 38. 11. 26
Acts 18. 17
n Eph. 6. 4
o Gen. 9. 21
1 King. 12. 13, 14. 15, 16
1 Kings 1. 6
2 Sam. 2. 29, 30. 31

Q. *What are the duties of equals?*

A. The duties of equals are to regard the dignity and worth of each other *p*, in giving honour to go one before another *q*, and to rejoyce in each others gifts, and advancement, as in their own *r*.

p Rom. 12. 10
q Rom. 12. 15, 16
r Phil. 2. 3, 4

Q. *What are the sins of equalls?*

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity, one of another *w*; and usurping preheminence one over another *x*.

s Rom. 13. 8
t 2 Tim. 3. 3
u Acts 7. 9
Gal. 5. 26
w Num. 12. 2
Esth. 6. 12, 13
x 3 Joh. v. 9
Luk. 22. 24

Q. *What is the Reason an-*

nexed to the fifth Commandement, the more to enforce it?

A. The reason annexed to the fifth Commandement in these words, **That thy dayes may bee long upon the land which the Lord thy God giveth thee** y, is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep his Commandement z.

y Exo. 20. 12

z Deut. 5. 16. 1 King. 8. 25. Eph. 6. 2, 3

Q. Which is the sixth Commandement?

A. The sixth Commandement is, **Thou shalt not kill** a.

a Exod. 20. 13

Q. What are the duties required in the sixth Commandement?

A. The duties required in the sixth Commandement, are, all carefull studies, and lawfull endeavours, to preserve the life of our selves b, and others c, by resisting all thoughts, and purposes d, subduing all passions e, and a

b Ephes. 5. 28, 29

c 1 King. 18. 4

d Jer. 26. 15, 16. Acts 23. 12. 16. 37. 21. 27

e Eph. 4. 26.

voyding all occasions *f*, temptations *g*, and practises, which tend to the unjust taking away the life of any *h*; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietnesse of minde *l*, cheartulnesse of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labour *r*, and recreations *s*: by charitable thoughts *t*, love *u*, compassion *w*, meeknesse, gentlenesse, kindnesse *x*, peaceable *y*, mild, and courteous speeches and behaviour *z*, forbearance, readinesse to be reconciled, patient bearing and forgiving of injuries and requiting good for evill *a*, comforting and succouring the distressed, and protecting and defending the innocent *b*.

Q. What are the sins forbidden in the sixth Commandment?

A. The sins forbidden in the sixth Commandment, are, all taking away the life of our

f 2 Sam. 2. 22. Deut. 22. 8. Mat. 4. 6, 7. Pro. 1. 10, 15.
g Pro. 1. 10, 15.
h 1 Sam. 24. 12. 1 Sam. 26. 9. 10. Gen. 37. 31. 23.
i Psal. 82. 4. Prov. 24. 11, 12.
k 1 Sam. 14. 45. Jam. 5. 7, 8, 9, 10, 11. Heb. 12. 9.
l 1 Thes. 4. 11. 1 Pet. 3. 4. Psal. 37. 8, 9, 10, 11.
m Pro. 17. 22.
n Prov. 25. 16. 27.
o 1 Tim. 5. 23.
p Psal. 38. 21.
q Psal. 127. 2. Eccles. 5. 12.
r 2 Thes. 3. 10. 12. Prov. 16. 26. Eccles. 3. 13.
s 1 Sam. 19. 4, 5. 1 Sam. 22. 13. 14.
t Rom. 13. 10.
u Luke 10. 33, 34, 35.
w Col. 3. 12.
x Jam. 3. 17.
y 1 Pet. 3. 8, 9, 10, 11. Prov. 15. 1. Jude 8, 22, 23.
z Mat. 5. 24. Eph. 4. 2, 32. Rom. 12. 17, 20, 21.
a 1 Thes. 5. 14. Job 31. 19, 20. Mat. 25. 35, 36. Prov. 21. 13.

selves *c*, or of others *d*, except in case of publick justice *e*: lawfull warre *f*; or necessary defence *g*, the neglecting or withdrawing the lawfull and necessary means of preservation of life *h*, sinfull anger *i*, hatred, *k*, envy *l*, desire of revenge *m*, all excessive passions, *n*, distracting cares *o*, immoderat use of meat, drink *p*, labour *q*, and recreations *r*, provoking words *s*, oppression *t*, quarelling *u*, striking, wounding *w*, and whatsoever elfe tends to the destruction of the life of any *x*.

Q. *Which is the seventh Commandement?*

A. The seventh Commandment is, **Thou shalt not commit adultery** *y*.

Q. *What are the duties required in the seventh Commandement?*

A. The duties required in the seventh Commandement, are, Chastity in body, mind, affections *z*, words *a*, and be-

c Acts 16.28
d Gen. 9. 6
e Num. 35. 31, 33
f Jer. 48. 10 Deut. 20. ch.
g Exod. 22. 2, 3
h Mat. 25. 42 43. Jam. 2. 15 16. Ecc. 6. 1, 2
i Mat. 5. 22
k 1 Joh. 3. 15 Lev. 19. 17
l Prov. 14. 10
m Rom. 12. 19
n Eph. 4. 31
o Math. 6. 31 32
p Luk. 21. 34 Rom. 13. 13
q Eccl. 12. 12 Ecc. 2. 22, 23
r Isa. 5. 22
s Prov. 12. 18
t Ezek. 18. 18 Exod. 1. 14
u Gal. 5. 15 Prov. 23. 29
w Num. 35. 16, 17, 18. 21
x Exo. 21. 18 to the end.
y Exod. 20. 14.

z 1 Thes. 4. 4 Job 31. 1
a 1 Cor. 7. 34

haviour *b*, and the preservation of it in our selves, and others *e*, watchfulnesse over the eyes & all the senses *d*, temperance *e*, keeping of chast company *f*, modesty in apparell *g*, marriage by those that have not the gift of continency *h*, conjuall love *i*, and cohabitation *k*, diligent labour in our callings shunning all occasions of uncleannesse, and resisting temptations thereunto *m*.

b 1 Pet. 3. 2
c 1 Cor. 7. 2. 35, 36
d Job 31. 1
e Acts 24. 24, 25
f Prov. 2. 16 to 21
g 1 Tim. 2. 9
h 1 Cor. 7. 2. 9
i Prov. 5. 19, 20
k 1 Pet. 3. 7
l Prov. 31. 11, 27, 28
m Prov. 5. 8 Gen. 39. 8, 9, 10

Q. *What are the sins forbidden in the seventh Commandement?*

A. The sins forbidden in the seventh Commandement beside the neglect of the duties required *n*, are adultery, fornication *o*, rape, incest *p*, sodomy, and all unnaturall lusts *q*, all unclean imaginations, thoughts, purposes, and affections *r*, all corrupt or filthy communications, or listening thereunto *s*: wanton looks *t*: impudent, or light behavi-

n Prov. 5. 7
o Heb. 13. 4
Gal. 5. 19
p 2 Sam. 13. 14
q 1 Cor. 5. 1
Rom. 1. 24, 26, 27. Lev. 20, 15, 16
r Mat. 5. 28
Mat. 15. 19
Col. 3. 5
s Eph. 5. 3, 4
Prov. 7. 5. 21, 22
t Isai 3. 16
2 Pet. 2. 14

behaviour, immodest apparell
u Prov. 7. 10, 13 u, prohibiting of lawfull w,
w 1 Tim. 4. 3 and dispensing with unlaw-
x Lev. 18. 1 to 21. Mar. 6. 18. Matth. 2 11, 12 full marriages x, allowing,
y 1 Kin. 15. 12 2 King. 23. 7 Deut. 23. 17, 18. Lev. 19. tolerating, keeping of stewes,
z 29. Jer. 5. 7 Prov. 7. 24, 25, 26, 27 and resorting to them y, in-
a Matth. 9. 10, 11 tangling vowes of single life
b 1 Cor. 7. 7, 8, 9. z, undue delay of marriage a;
c Gen. 38. 26 having more wives or hus-
b Mal. 2. 14 15. Mat. 9. 5 bands then one, at the same
c Mal. 2. 16 Mat. 5. 32 time b, unjust divorce c, or
d 1 Cor. 7. 12 13 desertion d, idlenesse, gluttony,
e Ezek. 16. 49 Prov. 25. 30 drunkennesse e, unchast com-
f Gen. 39. 10 Prov. 5. 8 pany f, lascivious songs, books
g Eph. 5. 4 Ezek. 23. 14 15, 16. Isa. 23. 15, 16, 17 pictures, dancings, stage-
Isai 3. 16 Mark. 6. 22 playes g, and all other provo-
Rom. 13. 13 1 Pet. 4. 3 cations to, or acts of uncleanesse either in our selves or others h.
h 2 Kings 30, with Jer. 4. 30 and Ezek. 23. 40 Q. *Which is the eighth Commandement?*
i Exod. 20. 15 A. The eight Commandment is, **Thou shalt not steal** i.

Q. *What are the duties required in the eighth Commandement?*

A, The duties required in the eighth Commandement, are, truth, faithfulnesse,

and justice in contracts, and commerce between man and man *k*; rendring to every one his due *l*; restitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely, according to our abilities and the necessities of others *n*, moderation of our judgements, wills, and affections, concerning worldly goods *o*: a provident care & study to get *p*, keep, use, and dispose those things which are necessary and convenient for the sustentation of our nature & sutable to our condition *q*; a lawfull calling *r*, and diligence in it *s*, frugality *t*, avoyding unnecessary law suits *u*, and suretyship, or other like ingagements *w*, and an endeavour by all just, and lawfull means, to procure preserve, and further, the wealth and outward estate of others, as well as our own *x*.

k Psal. 15. 2. 4 Zech. 7. 4. 20
l Rom. 13. 7
m Lev. 6. 2, 3, 4, 5, with Luke 19. 8
n Luke 6. 30, 38. 1 John 3. 17. Eph. 4. 28 Gal. 6. 10
o 1 Tim. 6. 6, 7, 8, 9
p Gal. 6. 14 1 Tim. 5. 8
q Pro. 27. 23 to the end. Eccl. 2. 24 Eccl. 3. 12, 13 1 Tim. 6. 17, 18. Isa. 38. 1 Mat. 11. 8
r 1 Cor. 7 20 Gen. 2. 15 Gen. 3. 19
s Eph. 4. 28 Prov. 10. 4
t John 6. 12 Prov. 21. 20 1 Cor. 6. 10, 9
u Prov. 6. 1 to 6 Prov. 11. 15
x Lev. 25. 35 Deut. 22. 1, 2, 3, 4. Exo. 23 4, 5. Gen. 47 14. 20 Phil. 2. 4 Mat. 22. 39

Q. *What are the sinnes forbidden in the eighth Comman-*

mandement?

A. The sins forbidden in the eighth Commandement, beside the neglect of the duties required *y*, are, theft *z*, robbery *a*, man stealing *b*, and receiving any thing that is stolen *c*, fraudulent dealing *d*, false weights and measures *e*, removing land marks *f*, injustice and unfaithfulnesin contracts between man and man *g*, or in matters of truth *h*: oppression *i*, extortion *k*, usury, bribery *l*, vexations, law suites *m*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawfull callings *q*, and all other unjust, or sinfull wayes of taking or withholding from our neighbour what belongs to him; or of inriching our selves *r*, covetousnesse *s*, inordinate prizeing and affecting worldly goods *t*, distrustful and distracting cares and studies in getting, keeping, and using them

y Jam. 2. 15, 16
z 1 John 3. 17
a Eph. 4. 28
b Pfal. 62. 10
c 1 Tim. 1. 10
d Pro. 29. 24 Pfal. 10. 18
e 1 Thef. 4. 6 Prov. 11. 1 Prov. 20. 10
f Deut. 19. 14 Prov. 23. 10
g Amos 8. 5 Pfal. 37. 21
h Luke 16. 10, 11, 12
i Eze. 22. 29 Lev. 25. 17
k Mat. 23. 25 Ezek. 22. 12
l Pfal. 15. 5
m Job 15. 34
n 1 Cor. 6. 7, 8. Prov. 29, 30
o Ifa. 5. 8 Micah. 2. 2
p Prov. 11. 26
q Acts 19. 19. 24, 25
r Job 20. 19 James 5. 4 Prov. 21. 6
s Luk. 12. 15 1 Tim. 6. 5 Col. 3. 2 Prov. 23. 5 Pfal. 62. 10

them *u*, envying at the prosperity of others *w*: as likewise idleneſſe *x*, prodigality, waſtfull gaming, and all other wayes whereby we do unduly prejudice our owne outward eſtate *y*, and defrauding ourſelves of the due uſe and comfort of that eſtate which God hath given us *z*.

u Mat. 6.15 21.34 Eccl. 5. 12
w Pſal. 7.3 Pſal. 37. 1. 7
x 2 Theſ. 3. 1 Prov. 18. 9
y Prov. 21. 17 Prov. 23. 20, 21 Prov. 28. 19
z Eccl. 4. 8 Eccl. 6. 2 1 Tim. 5. 8

Q. *Which is the ninth Commandement?*

A. The ninth Commandement is, **Thou ſhalt not bear falſe witnes againſt thy neighbour** *a*.

a Exod. 20. 16

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth Commandement are, the preſerving and promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*, appearing and ſtanding for *d*, and from the heart *e*, ſincerely *f*, freely *g*, cleerly *h*, and fully *i*, ſpeaking

b Zech. 8. 16
c 3 Joh. v. 12
d Pro. 31. 8, 9
e Pſal. 15. 2
f 1 Chr. 19. 9
g 1 Sam. 19 4, 5
h Joſ. 7. 19
i 2 Sam. 14 18, 19, 20

the truth and only the truth, in matters of judgement and justice *k*, and in all other things whatsoever *l*; a charitable esteem of our neighbours *m*, loving, desiring, and rejoycing in their good name *n*, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingnesse to admit of an evill report concerning them *t*, discouraging talebearers *u*, flatterers *w*, and slanderers *x*, love & care of our own good name, and defending it when need requireth *y*, keeping of lawfull promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

k Lev. 19. 15 Pro. 14. 5. 25
l 2 Cor. 1. 17, 18. Eph. 4. 25
m Heb. 6. 9
1 Cor. 13. 7
n Rom. 1. 8
2 John 4.
o 3 John 3, 4
2 Cor. 2. 4
2 Cor. 12. 21
p Prov. 17. 9
1 Pet. 4. 8
q 1 Cor. 4. 6, 7
2 Tim. 1. 4, 5
r 1 Sam. 22. 14
s 1 Cor. 13. 6, 7
t Psal. 15. 3
u Pro. 25. 23
w Prov. 26. 24, 25
x Psal. 101. 5
y Prov. 22. 1 John 8. 49
z Psal. 15. 4
a Phil. 4. 8

Q. *What are the sins forbidden in the ninth Commandement?*

A. The sins forbidden in the ninth Commandement, are, all prejudicing the truth and

and the good Name of our Neighbours as well as our own *b*, especially in publicke judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an evill cause, outfacing & overbearing the truth *f*, passing unjust sentence *g*, calling evill good and good evill, rewarding the wicked according to the work of the righteous & the righteous according to the work of the wicked *h*: Forgery *i*, concealling the truth, undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproofe from our selves *l*, or complaint to others *m*, speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtfull and equivocall expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slandering *t*,

b 1 Sam. 17. 28 2 Sam. 16. 3 2 Sam. 1. 9, 10. 15, 16
c Lev. 19. 15 Heb. 1. 4
d Prov. 19. 5 Prov. 6. 16, 19
e Acts 6. 18 *f* Jer. 6. 3. 5 Acts 24. 2. 5 Psal. 12. 3, 4 Psal. 52. 1, 2, 3, 4
g Pro. 17. 15 1 King. 21. 9, 10, 11, 12, 13 *h* Isa. 5. 23 *i* Psal. 119. 69 Luke 19. 8 Luke 16. 5, 6, 7
k Lev. 5. 1 Deut. 11. 8 Acts 5. 3. 9 2 Tim. 4. 16
l 1 Kings 1. 6 Lev. 19. 17 *m* Isa. 59. 4
n Pro. 29. 11 *o* 1 Sam. 22 9, 10, with Psal. 52. 1, 2, 3, 4
p Psal. 56. 5 John 2. 19 with Mat. 26. 60, 61
q Gen. 3. 5 Gen. 26. 7. 9
r Isa. 59. 13 *s* Lev. 19. 11 *t* Col. 3. 9

back-[biting] Psal. 50. 20

backbiting *u*, detracting *w*, talebearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, and partiall censuring *d*: misconstruing intentions, words and actions *e*, flattering *f*, vaine glorious boasting *g*, thinking or speaking too highly or too meanly of our selves or others *h*, denying the gifts and graces of God *i*, aggravating smaller faults *k*, hiding, excusing, or extenuating of sinnes when called to a free confession *l*; unnecessary discovering of infirmities *m*: raising false rumours *n*, receiving and countenancing evill reports *o*, and stopping our eares against just defence *p*, evill suspition *q*, envying or grieving at the deserved credit of any *r*, endevouring or desiring to impaire it *s*, rejoycing in their disgrace and infamy *t*, scornfull contempt *u*, fond admiration *w*, breach of law-

u Psal. 15. 3
w James 4. 11
x Jer. 38. 4
y Lev. 19. 16
z Rom. 1. 29, 30
a Gen. 21. 6 with Gal. 4. 29
b 1 Cor. 6. 10
c Mat. 7. 1
d Acts 28. 4
e Gen. 38. 24 Rom. 2. 1
f Neh. 6. 6, 7, 8
g Rom. 3. 8
h Psal. 69. 10
i 1 Sam. 1. 13, 14, 15
k 2 Sam. 10. 3
l Psal. 12. 2, 3
m 2 Tim. 3. 2
n Luk. 18. 9. 11
o Rom. 12. 16
p 1 Cor. 4. 6
q Acts 12, 22
r Exod. 4. 10, 11, 12, 13, 14
s Job 27. 5, 6
t Job 4. 6
u Mat. 7. 3, 4, 5
w Pro. 28. 13
x Prov. 30. 20
y Gen. 3. 12, 13
z Jer. 2. 35
a 2 King. 5. 25
b Gen. 4. 9
c Gen. 9. 22
d Prov. 25. 9, 10
e Exod. 23. 1
f Prov. 29. 12
g Acts 7. 56. 57. Job 21. 13, 14. 9. 1 Cor. 13. 5. 1 Tim. 6. 4. h Num. 11. 29. Mat. 21. 15. i Ezra. 4. 12, 13. k Jer. 48. 27. l Psal. 35. 15, 16, 21. Mat.

full promiſes *x*, neglecting ſuch things as are of good report *y*, and practiſing or not avoiding our ſelves, or not hindering what wee can, in others, ſuch things as procure an ill Name *z*.

x Rom. 1. 31 2 Tim. 3. 3

y 1 Sam. 2. 24

z 2 Sam. 13 12, 13 Prov. 5. 8, 9 Prov. 6. 33

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, **Thou ſhalt not covet thy Neighbours houſe, thou ſhalt not covet thy neighbours wife nor his man-ſervant nor his maid-ſervant nor his ore, nor his aſſe, nor any thing that is thy Neighbours** *a*.

a Exod. 20. 17

Q. *What are the duties required in the tenth Commandment?*

A. The duties required in the tenth Commandement, are, ſuch a full contentment with our own condition *b*, & ſuch a charitable frame of the whole ſoul toward our neighbour, as that all our inward

b Heb. 13. 5 1 Tim. 6. 6

motions

motions and affections touching him tend unto and further all that good which is his *c*.

c Job 21. 29 Rom. 12. 15 Psal. 122. 7, 8, 9 1 Tim. 1. 5 Esth. 10. 3 1 Cor. 13. 4, 5, 6, 7

Q. *What are the sins forbidden in the tenth Commandement?*

A. The sins forbidden in the tenth Commandement, are discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

d 1 Kin. 21. 4 Esth. 5. 13 1 Cor. 10. 10 *e* Gal. 5. 26 James 3. 14, 16 *f* Psal. 112. 9, 10 Neh. 2. 10 *g* Rom. 7. 7, 8 Rom. 13. 9 Col. 3. 5 Deut. 5. 21

Q. *Is any man able perfectly to keep the Commandements of God?*

A. No man is able either of himself *h*, or by any grace received in this life, perfectly to keep the Commandements of God *i*, but doth dayly break them in thought *k*, word and deed *l*.

h Jam. 3. 2 John 15. 5 Rom. 8. 3 *i* Eccl. 7. 20 1 Joh. 1. 8, 10 Gal. 5. 17 Rom. 7. 18, 19 *k* Gen. 6. 5 Gen. 8. 21 *l* Rom. 3. 9 to 21 Jam. 3. 2, to 13.

Q. *Are all transgressions of the law of God equally hainous in themselves and in the sight of God?*

A. All

A. All transgressions of the Law of God are not equally hainous: but some sinnes in themselves, and by reason of several aggravations, are more hainous in the sight of God then others *m*.

Q. What are those aggravations that make some sins more hainous then others?

A. Sins receive their aggravations, from the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*, eminent for profession *q*, gifts *r*, place *s*, office *t*, guides to others *u*, and whole example is likely to be followed by others *w*.

From the parties offended *x*, if immediatly against God *y*, his attributes *z*, and worship *a*, against Christ and his grace *b*, the Holy Spirit *c*, his witnesse *d*, and working *e*, against superiours, men of eminency *f*, and such as wee stand especially related and engaged unto *g*, against any of

m Joh. 19.11 Ezek. 16. 13 15. 1 Joh. 5.16 Psal. 78. 17 32. 56
n Jer. 2. 8 *o* Job 32.7.9 Eccles. 4. 13 *p* 1 Kings 11. 4. 9 *q* 2 Sam. 12 14 1 Cor. 5. 1 *r* Jam. 4. 17 Luke 12. 47, 48 *s* Jer. 5. 4, 5 2 Sam. 12. 7, 8, 9 Ezek. 8. 11, 12 *t* Rom. 6. 17 to 25 *u* Gal. 2. 11, 12, 13, 14 *x* Mat. 22. 38, 39 *y* 1 Sam. 2. 25 Acts 5. 4 Psal. 51. 4 *z* Rom. 1. 4 *a* Mal. 1. 8. 14 *b* Heb. 2. 3 Heb. 12. 25 *c* Heb. 10. 29 Mat. 12. 31, 32 *d* Eph. 4. 30 *e* Heb. 6. 4, 5 *f* Jude 8. Num. 12. 8. 9 Isai 3. 5 *g* Pro. 30. 17 2 Cor. 12. 15 Psal. 55. 12, 13, 14, 15

of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*, if it be against the expresse letter of the Law *n*, break many Commandements, containe in it many sins *o*, if not onely conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*, if against meanes *s*, mercies *t*, judgements *u*, light of nature *w*, conviction of conscience *x*, publike or private admonition *y*, censures of the Church *z*, civill punishments *a*, and our own prayers, purposes, promises *b*, vowes *c*, covenants *d*, and engagements to God or men *e*, if done deliberatly *f*, wilfully *g*, pre-

h Zeph. 2. 8 10, 11. Mat. 18. 6. 1 Cor. 6. 8. Rev. 17. 6
i 1 Cor. 8. 11 12. Rom. 14 13. 15. 21
k Ezek. 13. 19
l 1 Cor. 8. 12 Rev. 18. 13 Mat. 23. 15
m 1 Thes. 2. 15, 16. Josh. 22. 20
n Prov. 6. 30 to the end. Ezra. 9. 10
o 11, 12 1 King. 11. 9, 10
p Col. 3. 5
q 1 Tim. 6. 10 Pro. 5. 8, 9, 10
r 11, 12 Pro. 6. 32, 33 Jam. 7. 21
s Jam. 1. 14, 15 Mat. 5. 22 Mic. 7. 1
t Mat. 18. 7 Rom. 2. 23, 24
u Deut. 22. 22 with v. 28, 29 Prov. 6. 32, 33, 34, 35
w Mat. 11. 21, 22, 23, 24 John 15. 22
x Isai 1. 3 Deut. 32. 6
y Amos 4.
8, to 12. Jer. 5. 3. *z* Rom. 1. 26, 27. *a* Rom. 1. 32, Dan. 5. 22 Tit. 3. 10, 11. *b* Prov. 19. 1. *c* Tit. 3. 10. Mat. 18. 17. Prov. 27. 21 Pro. 23. 35. *d* Psa. 78. 34, 35, 36, 37. Jer. 4. 2. 5, 6. 20, 2
e Eccl. 5. 5, 6. Pro. 20. 25. *f* Lev. 26. 23. *g* Pro. 1. 17. Ezek. 17

sumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*, or relapsing after repentance *q*.

From circumstances of time *r*, and place *s*; if on the Lords day *t*, or other times of divine worship *u*, or immediatly before *w*, or after these *x*, or other helps to prevent or remedy such miscariages *y*; if in publike, or in the presence of others who are thereby likely to be provocked or defiled *z*.

Q. What doth every sin deserve at the hands of God?

A. Every sinne, even the least, being against the Soveraignty *a*, goodnesse *b*, and holines of God *c*, and against his righteous law *d* deserveth his wrath and curse *e*; both in this life *f*, and that which is to come *g*; and cannot bee expiated but by the blood of Christ *h*.

Q. What doth God require of us that wee may escape his

b Num. 15. 30 Exod. 21. 14
i Jer. 3. 3 Prov. 7. 13
k Psal. 52. 1
l 3 John 10
m Nu. 14. 22 Zech. 7. 11
n Prov. 2. 14
o Isa. 57. 17
p Jer. 34. 8, 9 10, 11
q 2 Pet. 2. 20, 21, 22
r 2 Kin. 5. 26
s Jer. 7. 10 Isa. 26. 10 Ezek. 23. 37, 38, 39
t Isa. 58. 13
u Num. 25. 6, 7
w 1 Cor 11. 20, 21
x Jer. 7. 8 9, 10
y Pro. 7. 14, 15 Joh. 13. 27. 30 Ezra. 9. 13, 14
z 2 Sam. 16. 22 1 Sam. 2. 22, 23, 24
a Jam. 2. 10, 11
b Exo. 20. 2, 3
c Hab. 1. 13 Lev. 10. 3 Lev. 11. 44, 45
d 1 John 3. 4 Rom. 7. 12
e Eph. 5. 6 Gal. 3. 10
f Lam. 2. 39 Deut. 8. 15 to the end.
g Mat. 25. 41
h Heb. 9. 22 1 Pet. 1. 18

wrath and curse due to us by reason of the transgression of the Law?

A. That wee may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefites of his mediation *k*

i Acts 20.21 Mat. 3. 7, 8 Luk. 13. 3, 5 Acts 16. 30, 31 Joh. 3. 16, 18

k Prov. 2. 1, to 6 Prov. 8. 33 to the end.

Q. *What are the outward meanes whereby Christ communicats to us the benefites of his mediation?*

A. The outward and ordinary meanes whereby Christ communicats to his Church the benefits of his mediation are, all his ordinances; especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for their salvation *l*

l Mat. 28. 19, 20. Acts 2. 42. 46, 47

Q. *How is the word made effectuall to salvation?*

The

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuall means of enlightening *m*, convincing and humbling sinners *n*; of driving them out of themselves, & drawing them unto Christ *o*, of conforming them to his Image *p*; and subduing them to his will *q*, of strengthning them against temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holinesse and comfort through faith unto salvation *t*.

Q. Is the word of God to bee read by all?

A. Although all are not to bee permitted to read the Word publickely to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, and with their families *x*; to which end the holy Scriptures are to be translated out of the Original into vulgar-langua-

m Neh. 8. 8 Acts 26. 18 Psal. 19. 8
n 1 Cor. 14 24, 25. 2 Chr. 34. 18, 19. 26 27, 28
o Acts 2. 37 41. Acts 8. 27, to 39
p 2 Cor. 3. 18
q 2 Cor. 10. 4 5, 6 Rom. 6. 17
r Ma. 4. 4, 7, 8 Eph. 6. 16, 17 Psal. 19. 7
s 1 Cor. 10. 11 Acts 10. 32 2 Tim. 3. 15 16, 17
t Rom. 16. 25 1 Thes. 3. 2 10, 11, 13
u Rom. 15. 4 Rom. 13. 14 15, 16, 17
w Rom. 1. 18 Deut. 31. 9 11, 12, 13 Neh. 8. 2, 3 Neh. 9. 3, 4, 5
x Deut. 17. 19. Rev. 1. 3 John 5. 39 Isai 34. 16 Deut. 6. 6, 7 8, 9. Gen. 18 27. 19. Psal. 78. 5, 6, 7 1 Cor. 4. 6, 9 11, 12. 15. 24 27, 28

Q. *How is the word of God to bee read?*

A. The holy Scriptures are to be read, with an high, and reverent esteem of them *z*, with a firm perswasion that they are the very Word of God *a*, and that he only can enable us to understand them *b*, with desire to know, beleeve, and obey the will of God revealed in them *c*, with diligence *d*, and attention, to the matter and scope of them *e*; with meditation, application *g*, self denyall *h*, and Prayer *i*.

z Psal. 19. 10 Neh. 8. 3. to 10. Exo. 24. 7 2 Chr. 34. 27 Isai 66. 2 *a* 2 Pet. 1. 19 20, 21 *b* Luk. 24. 45 *c* 2 Cor. 3. 13 14, 15, 16 *d* Deut. 17 18, 20 *e* Acts 17. 11 *e* Acts 8. 30 34. Luke 10. 26. 27, 28 *g* Psal. 1. 2 Psal. 119. 97 *g* 1 Chr. 34. 21 *h* Prov. 3. 5 et 6. Deut. 33. 3 *i* Prov. 2. 1 to 7. Ps. 119 18, Neh. 8. 8

Q. *By whom is the word of God to be preached?*

A. The Word of God is to bee preached only by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

k 1 Tim. 3. 2 *k* Eph. 4. 8 9 10. 11. Hos. 4. 6. Mal. 2. 7 2 Cor. 3. 6 *l* Jer. 14. 15 Rom. 10. 15 Heb. 5. 5

Q. *How is the Word of God to be preached by those that are called thereunto?*

1 Cor 12. 28 29. 1 Tim. 3 10. 1 Tim. 4 14 1 Tim. 5. 22

A. They that are called to labour in the ministry of the

Word

Word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*, plainly *p*, not in the enticing words of mans wisedome, but in demonstration of the Spirit, and power *q*, faithfully making knowne the whole counsell of God *r*, wisely *s*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the soules of his people *y*, sincerely *z*, ayming at his glory *a*, and their conversion *b*, edification *c*; and salvation *d*.

Q. *What is required of those that hear the word preached?*

A. It is required of those that hear the Word preached that they attend upon it with diligence, preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekness *l*, and readinesse of mind *m*, as the word

m Tit. 2. 1. 8
n Act. 18. 25
o 2 Tim. 4. 2
p 1 Cor. 14. 19
q 1 Cor. 2. 4
r Jer. 23. 28
1 Cor. 4. 1, 2
s Act. 20. 27
t Col. 1. 28
2 Tim. 2. 15
u 1 Cor. 3. 2
Heb. 5. 12, 13.
w Luke 12. 42
Acts 18. 25
x 2 Cor. 5. 13, 14
Phil. 1. 15, 16, 17
y Col. 4. 12
2 Cor. 12. 15
z 2 Cor. 2. 17
a 2 Cor. 4. 2
b 1 Thess 2. 4, 5, 6. Ioh. 7. 18
c 1 Cor. 9. 19, 20, 21, 22
2 Cor. 12. 19
d Eph. 4. 12
e 1 Tim. 4. 16
Acts 16. 16, 17, 18
Prov. 8. 34
f 1 Pet. 2. 1, 2
Luke 8. 18
g Psal. 119. 18. Eph. 6. 18, 19
h Acts 17. 11
i Heb. 4. 2
k 2 Th. 2. 10
l James 1. 21
m Act. 17. 11

of God *n*, meditate *o*, & conference of it *p*, hide it in their hearts *q*, and bring foorth the fruit of it in their lives *r*.

n 1 Th. 2. 13
o Luke 9. 44 Heb. 2. 1
p Luke 14 14. Deut. 6. 5. 7.
q Prov. 2. 1 Psal. 119. 11
r Luke 8. 15 James 1. 25

Q. *How do the Sacraments become effectuall meanes of salvation?*

A. The Sacraments become effectuall means of salvation, not by any power in themselves, or any vertue derived from the piety and intention, of him by whom they are administred, but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted *s*.

s 1 Pet. 3. 21 Acts 8. 13 with v. 23 1 Cor. 3. 6 1 Cor. 12. 13 2 Gen. 17. 7 10. Exod. 12. ch. Mat. 26. 27. 28 *u* Rom. 4. 11 1 Cor. 11. 24 25 *w* Rom. 15. 8 Exod. 12. 48 *x* Acts 2. 38 1 Cor. 10. 16 *y* Rom. 4. 11 Gal. 3. 27 *z* Rom. 6. 3. 4 1 Cor. 10. 21

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ in his Church *t*, to signifie, seal, and exhibite *u*, unto those that are within the Covenant of grace *w*, the benefits of his mediation *x*, to strengthen, and increase their faith, and all other graces *y*, to oblige them to obedience *z*: to testifie and cherish their

love & communion one with another *a*, and to distinguish them from those that are without *b*.

a Eph. 4. 2 11, 12
1 Cor. 12, 13
b Eph. 2. 11, 12

Q What are the parts of a Sacrament?

Gen. 34. 14

A. The parts of a Sacrament are two, the one, an outward and sensible signe used according to Christs own appointment, the other an inward and spirituall grace, thereby signified *c*.

c Mat. 3. 11
1 Pet. 3. 21
Rom. 2. 28, 29

Q How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments, Baptisme, and the Lords Supper *d*.

d Mat. 28. 19
1 Cor. 11. 10, 23

Q What is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Sonne, and of the Holy Ghost *e*, to be a

Mat. 26. 26, 27, 28

e Mat. 28. 19

signe and seale of ingrafting
f Gal. 3. 27 into himself *f*, of remission
g Mark. 1. 4 Rev. 1. 5 of sinnes by his blood *g*, and
h Tit. 3. 5 Eph. 5. 26 regeneration by his spirit *h*, of
i Gal. 3. 26, 27 Adoption *i*, and resurrection
k 1 Cor. 15. 29 Rom. 6. 5 unto everlasting life *k*, and whereby the parties baptized are solemnely admitted into
l 1 Cor. 12. 13 the visible Church *l*, and enter into an open and professed ingagement to bee holy and
m Rom. 6. 4 only the Lords *m*.

Q. Unto whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church, and so strangers from the Covenant of promise, till they professe their faith in Christ and
n Acts 8. 36, 37 Acts 2. 38 obedience to him *n*, but in-
o Gen. 17. 7 & with Gal. 3. 9. 14. and Col. 2. 11, 12 and Acts 2. 38, 39. and Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Luk. 18. 15, 16 Rom. 11. 16 fants descending from parents either both, or but one of them professing Faith in Christ, and obedience to him, are in that respect within the Covenant, and to bee baptized *o*.

Q. How is our Baptisme

to

to be improved by us?

A. The needfull but much neglected duety of improving our Baptiſme, is to be performed by us all our life long, eſpecially in the time of temptation, and when wee are preſent at the adminiſtration of it to others *p*, by ſerious and thankfull conſideration of the nature of it, and of the ends for which Chriſt inſtituted it, the priviledges and benefits conferred and ſealed thereby, and our ſolemn vow made therein *q*, by beeing humbled for our ſinfull defilment, our falling ſhort of, and walking contrary to the grace of Baptiſme in our ingagements *r*, by growing up to aſſurance of pardon of ſin, and of all other bleſſings ſealed to us in that Sacrament *ſ*; by drawing ſtrength from the death and reſurrection of Chriſt, into whom wee are baptized, for the mortifying of ſin, and quickning of grace

p Col. 2. 11, 12. Rom. 6. 4. 6. 11

q Rom. 6. 3, 4, 5

r 1 Cor. 1. 12, 12, 13. Rom. 6. 2, 3

ſ Rom. 4. 12 1 Pet. 13. 21

t Rom. 6. 3, 4, 5 t, & by endeavouring to live by
u Gal. 3. 26, 27 faith u, to have our conversation in holines & righteousnes w
w Rom. 6. 22 as those that have therein given up their names to Christ
x Acts 2. 38 x, and to walke in brotherly love, as being baptized by the
y 1 Cor. 12. 13, 25, 26, 27 same spirit into one body y.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testa-
z Luk. 22. 19, 20 ment z, wherein by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed foorth; and they that worthily communicate, feed upon his body and blood, to their spirituall nourishment
a Mat. 26. 26, 27, 28 and growth in grace a, have
1 Cor. 11. 23, 24, 25, 26 their union and communion with him confirmed b, testifie
b 1 Cor. 10. 16 and renue their thankfulnesse
c 1 Cor. 11. 24, 25, 26 c, and engagement to God d,
d 1 Cor. 10. 14, 15, 16. 21 and their mutuall love & fellowship each with other, as members of the same mystical
e 1 Cor. 10. 17 body e.

Q. *How hath Christ appoin-*

ted Bread and wine to bee gi-ven and received in the Sacra-ment of the Lords Supper?

A. Christ hath appointed the Ministers of his word, in the administration of the Sacrament of the Lords Supper, to set apart the Bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the Bread, and to give both the Bread, and the Wine to the Communicants who are, by the same appointment, to take, and eat the Bread, and to drinke the Wine, in thankfull remembrance that the body of Christ was broken and given, and his blood shed for them*f*.

f 1 Cor. 11. 23, 24 Mat. 26. 26, 27, 28 Mark. 14. 22 23, 24 Luke 22. 19 20.

Q. *How do they that worthily communicate in the Lords Supper, feed upon the body & blood of Christ therein?*

A, As the body and blood of Christ are not corporally, or carnally present in, with or

under the Bread and Wine in
g Acts 3. 21 the Lords Supper *g*, and yet are ſpiritually preſent to the faith of the receiver, no leſſe truly and really then the elements themſelves are to their
h Mat. 26. 26, 27, 28 outward ſenſes *h*, ſo they that worthily communicate in the Sacrament of the Lords Supper, do therein feed upon the body and blood of Chriſt, not after a corporall, or carnall, but in a ſpirituall manner,
i 1 Cor. 11. 24, 25, 26, 27, 28, 29 yet truly and really *i*, while by faith they receive and apply unto themſelves Chriſt crucified, and all the benefits of
k 1 Cor. 10. 16 his death *k*.

Q. *How are they that receive the Sacrament of the Lords Supper to prepare themſelves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to pre-
l 1 Cor. 11. 28 pare themſelves thereunto, by examining themſelves of
m 2 Cor. 13. 5. n 1 Cor. 5. 7 with Exod. 12. 15. their being in Chriſt *m*, of their ſins, and wants *n*, of the

truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, and by renewing the exercise of these graces *x*, by serious meditation *y*, & fervent prayer *z*.

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ though he bee not yet assured thereof *a*, and in Gods account hath it, if he bee duely affected with the apprehension of the want of it *b*, and unfainedly desires to bee found in Christ *c*, and to depart from iniquity *d*, in which case (because promises are made, and

o 1 Cor. 11. 29
p 2 Cor. 13. 5
q Mat. 26. 28
r Zech. 12. 10
1 Cor. 11. 31
s 1 Cor. 10. 16, 17
t Act. 2. 46, 47
u 1 Cor. 5. 8
1 Cor. 11. 18, 20
w Mat. 5. 23, 24
x Isai 55. 1
John 7. 37
1 Cor. 5. 7, 8
y 1 Cor. 11. 28, 29
z Heb. 10. 21, 22, 24
Psal. 26. 6
1 Cor 11. 24, 25
a 2 Chron. 30. 18, 19
Mat. 26. 26
b Isai 50. 10
1 John 5. 13
Psal. 88, throughout.
Psal. 77. 1, to 12
Jonah 2. 4, 7
c Isai 54. 7, 8, 9, 10
Mat. 5. 3, 4
Psal. 31. 22
Psal. 73. 25, 28
Phil. 3. 8, 9
Psal. 10. 17
Psal. 43. 1, 2
d 2 Tim. 2. 19
Isai 50. 10
Psal. 66. 18, 19, 20

and

and this Sacrament is appointed, for the reliefe even of weak and doubting Christians *e*, hee is to bewaile his unbelief, and labour to have his doubts resolved *g*, and so doing, hee may and ought to come to the Lords Supper, that hee may be further strengthned *h*.

e Isai 40. 11. 29. 31. Mat. 11. 28. Mat. 12. 20. Mat. 26. 28. *f* Mark 9. 24. *g* Acts 2. 37. Acts 16. 30. *h* Rom. 4. 11. 1 Cor. 11. 28.

Q. *May any who profeße the faith, and deſire to come to the Lords Supper, be kept from it?*

A. Such as are found to bee ignorant, or ſcandalous, notwithſtanding their profeſſion of the faith, and deſire to come to the Lords Supper, may and ought to be kept from that Sacrament by the power which Chriſt hath left in his Church *i*, untill they receive inſtruction, and manifeſt their reformation *k*.

i 1 Cor. 11. 27 to the end, with Matth. 7. 6, and 1 Cor. 5. ch. and Jude v. 23. and 1 Tim. 5. 22. *k* 2 Cor. 2. 7.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the adminiſtration of it?*

A. It is required of them

that receive the Sacrament of the Lords Supper, that during the time of the adminiſtration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently obſerve the Sacramentall Elements and actions *m*, heedfully diſcerne the Lords body *n*, and affectionately meditate on his death and ſufferings *o*, and thereby ſtirre up themſelves to a vigorous exercife of their graces *p*, in judging themſelves *q*, and ſorrowing for ſin *r*, in earneſt hungering and thirſting after Chriſt *ſ*, feeding on him by faith *t*, receiving of his fulnes *u*, truſting in his merites *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints.

l Lev. 10. 3 Heb. 12. 28
m Pſal. 5. 7
n 1 Cor. 11. 17, 26, 27
o Exo. 24. 8 with Matth. 26. 28
p 1 Cor. 11. 31
q 1 Cor. 10. 3
r 2 Cor. 7. 10, 11
ſ Zac. 12. 10
t Rev. 22. 17
u John 6. 35
w John 1. 16
x Phil. 3. 9
y Pſa. 63. 4, 5
z 2 Chr. 30. 21
Pſal. 22. 26
Jer. 50. 5
Pſal. 10. 5
a Acts 2. 42

Q. What is the duty of Chriſtians after they have received the ſacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is seriously to consider how they have behaved themselves therein, and with what successe *b*; if they find quickning and comfort, to blesse God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfill their vows *f*, and encourage themselves to a frequent attendance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time *i*: but if they see they have failed in either, they are to bee humbled *k*, and to attend upon it afterward with more care and diligence *l*.

b Psal. 28. 7 Psal. 85. 8 2 Cor. 11. 17 30, 31
c 1 Chr. 30. 21 22, 23, 25, 26 Acts 2. 42. 46, 47
d Psal. 36. 10 Cant. 3. 4 1 Chr. 23. 18
e 1 Cor. 10. 3 4, 5. 12
f Psal. 50. 14
g 1 Cor. 11. 25, 26 Acts 2. 42 46
h Cant. 5. 1, 2 3, 4, 5, 6
i Psal. 123. 1 Psal. 42. 5, 8 Psa. 43. 3, 4, 5
k 2 Chr. 30 18, 19 Isa. 1. 16, 18
l 2 Cor. 7. 11 1 Chr. 15. 12 13, 14

Q. *Wherein doe the Sacraments of Baptisme and the*

Lords

Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper agree, in that the author of both is God *m*, the spirituall part of Both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ untill his second comming *q*.

m Mat. 28. 19 1 Cor. 11. 23
n Rom. 6. 3, 4 1 Cor. 10. 16
o Rom. 4. 11 with Col. 2. 12, Mat. 26, 27, 28
p John 1. 33 Mat. 28. 19 1 Cor. 11. 23 1 Cor. 4. 1 Heb. 5. 4
q Mat. 28. 19 20 1 Cor. 11. 26

Q. *Wherin doe the Sacraments of Baptisme and the Lords Supper differ?*

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once with water to be a sign and seal of our regeneration and ingrafting into Christ *r*, and that even to infants *s*; whereas the Lords Supper is to be administred often in the Elements of bread and wine, to represent and exhibit Christ as spirituall nourishment to the soul

r Mat. 3. 11 Titus 3. 5 Gal. 3. 17
s Gen. 17. 7, 9 Act. 2. 38, 39 1 Cor. 7. 14

t 1 Cor. 11. 23,24,25,26
u 1 Cor. 10. 16
w 1 Cor. 11. 28, 29

soul *t*, and to confirm our continuance and growth in him *u*, and that onely to such as are of years and ability to examine themselves *w*.

Q. *What is Prayer?*

A. Prayer is an offering up

x Psal. 62.8
y John 16.23
z Rom. 8. 26
a Psal. 32. 5, 6 Dan. 9. 4
b Phil. 4. 6

of our desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, & thankfull acknowledgement of his mercies *b*.

Q. *Are we to pray unto God onely?*

c 1 Kin. 8. 39 Acts 1. 24 Rom. 8. 27
d Psal. 65. 2
e Mic. 7. 18
f Psal. 145. 18, 19
g Rom. 10. 14
h Mat. 4. 10
i 1 Cor. 1. 2
k Psal. 50. 15
l Rom. 10. 14

A. God onely being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfill the desires of all *f*, and onely to be beleeved in *g*, and worshipped with religious worship *h*, prayer, which is a speciall part thereof *i*, is to be made by all to him alone and to none other *l*.

Q. *What is it to pray in the name of Christ?*

A. To pray in the Name of Christ, is in obedience to his

his command, and in confidence on his promiſe, to ask mercy for his ſake *m*, not by bare mentioning of his Name *n*, but by drawing our incouragement to pray, and our boldneſſe, ſtrength and hope of acceptance in prayer, from Chriſt and his mediation *o*.

m John 14. 13, 14 John 16. 24 Dan. 9. 17
n Mat. 7. 21
o Heb. 4. 14, 15, 16 1 John 5. 13, 14, 15

Q. *Why are we to pray in the Name of Chriſt?*

A. The ſinfulneſſe of man, and his diſtance from God by reaſon thereof, being ſo great as that wee can have no acceſſe into his preſence without a Mediatour *p*: and there being none in heaven or earth appointed to, or fit for that glorious work but Chriſt alone *q*: wee are to pray in no other name but this onely *r*.

p John 14. 6 Iſa. 59. 2 Ephes. 3. 12
q John 6. 27 Heb. 7. 25, 26, 27 1 Tim. 2. 5
r Col. 3. 17 Heb. 13. 17

Q. *How doth the ſpirit help us to pray?*

A. We not knowing what to pray for as wee ought, the Spirit helpeth our infirmities, by enabling us to underſtand both for whom, and what and

and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of that duty *f*.

f Rom. 8.26, 27

Psal. 10. 17. Zech. 12. 10

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Christ upon earth *g*, for Magistrates *h*, and Ministers *i*, for our selves *k*, our brethren *l*, yea our enemies *m*, and for all sorts of men living *n*, or that shall live hereafter *o*; but not for the dead *p*, nor for those that are known to have sinned the sin unto death *q*.

g Eph. 6. 18. Psal. 28. 9. *h* 1 Tim. 2. 2. *i* Col. 4. 3. *k* Gen. 32. 11. *l* James 5. 16. *m* Mat. 5. 44. *n* 1 Tim. 2. 1, 2. *o* John 17. 20. *p* 2 Sam. 12. 21, 22, 23. *q* 1 Joh. 5. 16.

Q. *For what things are we to pray?*

Q. We are to pray for all things tending to the glory of God *r*, the welfare of the Church *s*, our own *t*, or others good *u*, but not for any thing that is unlawfull *x*.

r Matth. 6. 9. *s* Psal. 51. 18. Psal. 122. 6. *t* Mat. 7. 11. *u* Psal. 125. 4. *x* 1 Joh. 5. 14.

Q. *How*

Q. *How are we to pray?*

A. We are to pray, with an awfull apprehenſion of the Majeſty of God *k*, and deep ſenſe of our own unworthineſſe *l*, neceſſities *m*, and ſins *n*, with penitent *o*, thankfull *p*, and inlarged hearts *q*, with underſtanding *r*, faith *ſ*, ſincerity *t*, fervency *u*, love *w*, and perſeverance *x*, waiting upon him *y*, with humble ſubmiſſion to his will *z*.

k Eccleſ. 5. 1
l Gen. 18. 27 Gen. 32. 10
m Luke 15. 17, 18, 19
n Luke 18. 13, 14
o Pſal. 51. 17
p Phil. 4. 6
q 1 Sam. 1. 15 1 Sam. 2. 1
r 1 Cor. 14. 15
ſ Mar. 11. 24 James 1. 6
t Pſa. 145. 18 Pſal. 17. 1
u Jam. 5. 16
w 1 Tim. 2. 8
x Eph. 6. 18
y Mic. 7. 7
z Mat. 26. 39. 1 Joh. 5. 14

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of uſe to direct us in the duty of praying *a*; but the ſpeciall rule of direction is that form of prayer, which our Saviour Chriſt taught his Diſciples commonly called the Lords Prayer *b*.

a Mat. 6. 9. 10 11, 12, 13 Luke 11. 2, 3, 4

Q. *How is the Lords Prayer to be uſed?*

A. The Lords Prayer is not only for direction, as a pattern according to which

wee are to make other prayers; but may also be used as a prayer, so that it bee done with understanding, faith, reverence and other graces necessary to the right performance of the duty of prayer *c*.

c Mat. 6. 9 with Luke 11. 2

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer consist?*

A. The Preface of the Lords Prayer [contained in these words, **Our Father which art in heaven** *d*] teacheth us when wee pray; to draw near to God with confidence of his fatherly goodnesse, and our interest therein *e*, with reverence and all other childlike dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, Majesty, and gracious condescension *h*; as also to pray with and for others *i*.

d Mat. 6. 9

e Luk. 11. 13 Rom. 8. 15

f Isa. 64. 9

g Psal. 123. 1 Lam. 3. 41

h Isa. 63. 15 16 Neh. 1. 4. 5. 6

i Acts 12. 5.

Q. What do we pray for in this first Petition?

A. In the first Petition [which is, **Hallowed be thy name** k.] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright *l*: we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatsoever he is pleased to make himself known by *q*, and to glorify him in thought, word *r*, and deed *s*, that he would prevent & remove Atheisme *t*, ignorance *u*, idolatry *w*, and profanenesse *x*, and whatsoever is dishonourable to him *y*, and by his over-ruling providence, direct and dispose of all things to his own glory *z*.

k Mat. 6. 9
l 2 Cor. 3. 5 Psal. 51. 15
m Ps. 67. 2. 3
n Psal. 83. 18
o Psal. 86. 10 11, 12, 13. 15
p 2 Thes. 3. 1 Psal. 147. 14 20. Psal. 138 1, 2, 3. 2 Cor. 2. 14, 15
q Psal. 145, throughout. Psal. 8. throughout.
r Psal. 103. 1 Psal. 19. 14
s Phil. 1. 9. 11
t Psal. 67. 1, 2, 3, 4
u Eph. 1. 17, 18
w Psal. 97. 7
x Psal. 74. 18 22, 23
y 2 King. 19 15, 16
z 1 Chro. 20 6. 10, 11, 12 Psal. 83, throughout. Psal. 140. 4. 8.

Q. What doe we pray for in the second Petition?

A. In the second Petition, (which

(which is, **Thy kingdome come** a) acknowledging our selves and all mankinde to be by nature under the dominion of sin and Sathan, *b*; we pray that the Kingdome of sin and Sathan, may bee destroyed *c*, the Gospel propagated throughout the world *d*, the Jews called *e*, the fulnesse of the Gentiles brought in *f*; the Church furnished with all Gospel officers and ordinances *g*, purged from corruption *h*; countenanced and maintained by the civill Magistrate *i*, that the ordinances of Christ may be purely dispensed and made effectuall to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted *k*; that Christ would rule in our hearts here *l*; and hasten the time of his second comming, and our reigning with him for ever *m*, and that he would bee pleased so to ex-

a Mat. 6. 10
b Eph. 2. 2, 3
c Ps. 68. 1, 18 Rev. 12. 10, 11
d 2 Thes. 3. 1
e Rom. 10. 1
f John 17. 9 10. Rom. 11. 25, 26
Psal. 67, throughout.
g Mat. 9. 38 2 Thes. 3. 1
h Mal. 1. 11 Zeph. 3. 9
i 1 Tim. 2. 1, 2
k Acts 4. 29 30. Eph. 6. 18 19 20. Rom. 15. 29, 30, 32 2 Thes. 1. 11 2. Thes. 2. 16 17
l Eph. 3. 14 15, 16, 17, 18 19, 20
m Rev. 21. 20.

exercise the Kngdome of his power in all the world, as may best conduce to these ends *n*.

n Isa. 64. 1. 2. Rev. 4. 8. 9. 10, 11

Q. *VVhat do we pray for in the third Petition?*

A. In the third Petition, (which is, **Thy will bee done on earth as it is in heaven** *o*,) acknowledging that by nature we and all men are not only utterly unable & unwilling to know and doe the will of God *p*, but prone to rebell against his word *q*, to repine & murmure against his Providence *r*, and wholly inclined to do the will of the flesh, and of the devill *s*: Wee pray, that God would by his Spirit take away from ourselves and others, all blindnesse *t*, weaknesse *u*, indisposednesse *w*, and perversenesse of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulnesse *a*, faithfulnesse *b*, diligence *c*

o Mat. 6. 10.
p Rom. 7. 18. Job 21. 14. 1 Cor. 2. 14.
q Rom. 8. 7.
r Exod. 17. 7. Num. 14. 2.
s Eph. 2. 2.
t Eph. 1. 17. 18.
u Eph. 3. 16.
w Mat. 26. 40, 41.
x Jer. 31. 18, 19.
y Psal. 119. 1. 8. 35, 36. Act. 21. 14.
z Mich. 6. 8.
a Psal. 100. 2. Job 1. 21.
b Sam. 15. 25.
c Isa. 38. 3.
c Psal. 119.

z Rom. 12 zeale *d*, sincerity *e*, and con-
11
a Ps. 119. 80 stancy *f*, as the Angels do in
f Psal. 119 heaven *g*.
96
g Isa. 6. 2, 3 Q. *What do we pray for in*
Psal. 103. 20, *fourth Petition?*
21
Mat. 18. 10 A. In the fourth Petition,
which is, [**Give us this**
h Mat. 6. 11 **day our daily bread** *h*.]
acknowledging that in *Adam*,
and by our own sin, we have
forfeited our right to all the
outward blessings of this life,
and deserve to be wholly de-
prived of them by God, and
to have them cursed to us in
i Gen. 2. 17 the use of them *i*, and that
Gen. 3. 17
Rom. 8. 20,
22
neither they of themselves are
able to sustain us *k*, nor we to
Jer. 5. 25
Deut. 28. 15 merit *l*, or by our own indu-
to the end. stry to procure them *m*, but
k Deut. 8. 3
l Gen. 32. 10 prone to desire *n*, get *o*, and
m Deut. 8. 17 use them unlawfully *p*; wee
18
n Jer. 6. 13 pray for our selves and others
Mar. 7. 21, 22
o Hos. 12. 7 that both they and we, waiting
p Jam. 4. 3 upon the providence of God
from day to day in the use of
lawfull means, may of his
free gift, and as to his father-
ly wisdome shall seem best

enjoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy and comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporall support and comfort *t*.

q Gen. 43. 13, 14. Gen. 28. 20. Eph. 1. 28. 2 Thes. 3. 12. Phil. 4. 6. *r* 1 Tim. 4. 3, 4, 5. *s* 1 Tim. 6. 6, 7, 8. *t* Prov. 30. 8, 9.

Q. *What do wee pray for in the fifth Petition?*

A. In the fifth Petition, [which is, **Forgive us our debts as we forgive our debters** *u*,] acknowledging that we and all others are guilty both of originall and actuall sin, and thereby become debters to the justice of God, and that neither wee, nor any other creature can make the least satisfaction for that debt *w*; we pray for our selves and others, that God of his free grace would through the obedience and satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and pu-

u Mat. 6. 12. *w* Rom. 3. 9 to 21. Mat. 18. 24, 25. Psal. 130. 3, 4.

x Rom. 3. 24 26 Heb. 9. 22 y Eph. 1. 6, 7 z 2 Pet. 1, 2 a Hos. 14. 2 Jer. 14. 7 b Rom. 5. 11 Pſal. 11. 7, 8 c Luk. 11. 4 Mat. 6. 14, 15 Mat. 18. 35 d Mat. 6. 13 e 2 Chr. 32. 31 f 1 Chr. 21. 1 g Luk. 21. 34 Mar. 4. 19 h Jam. 1. 14

niſhment of ſin *x*, accept us in his beloved *y*, continues his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace and joy in giving us daily more and more aſſurance of forgiveneſſe *b*, which we are the rather imboldened to ask and incouraged to expect when wee have this teſtimony in our ſelves, that we from the heart forgive others their offences *c*,

Q. *What do wee pray for in the ſixth Petition?*

A. In the ſixth Petition, [which is, **And lead us not into temptation, but deliver us from evill** *d*,) acknowledging, that the moſt wiſe, righteous, and gracious God, for diverſe holy and juſt ends, may ſo order things, that we may be aſſaulted, foiled, and for a time led captive by temptations *e*, that Sathan *f*, the world *g*, and the fleſh *h* are ready powerfully to draw us aſide and inſnare us *h*, and

that wee, even after the pardon of our sins, by reason of our corruption *i*, weaknesse and want of watchfullnesse *k*, are not onely subject to bee tempted, and forward to expose our selves unto temptations *l*, but also of our selves unable & unwilling to resist them, to recover, out of them and to improve them *m*, and worthy to bee left under the power of them *n*; wee pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain Sathan *q*, order all things *r*, bestow and blesse all means of grace *s*, and quicken us to watchfulnesse in the use of them, that wee and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the houre of temptation *u*, or when fallen, raised again and recovered out of it

i Gal. 5. 17
k Mar. 26. 41
l Mar. 26. 70, 71, 72 Gal. 2. 11 to 15 2 Chr. 18. with 2 Chr. 19. 2
m Rom. 7. 24. 1 Chr. 21. 1, 2, 3, 4 2 Chr. 16. 7, 9, 10
n Ps. 81. 11, 12
o Joh. 17. 15
p Psal. 51. 10
q Psal. 119. 133 2 Cor. 12. 7
r 1 Cor. 10. 13
s Heb. 13. 20, 21
t Mat. 26. 41 Psal. 139. 23
u Eph. 3. 16, 17 1 Thes. 3. 13 Jude v. 24
w Psal. 51. 12

and have a sanctified use

and improvement thereof *x*; that our sanctification and salvation may be perfected *y*, Sathan troden under our feet *z*, and we fully freed from sin, temptatiō & al evil for ever *a*.

1 Pet. 5. 10 — 1 Cor. 13. 9 — Rom. 16. 20 — Zech. 3. 2 — Luke 22. 31 — Joh. 17. 15 — 1 Thes. 5. 23

Q. *What doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, (which is, **For thine is ꝑ kingdom the power and the glory, for ever Amen**: *b*) teaching us to enforce our Petitions with arguments *c*, which are to be taken not from any worthinesse in our selves, or in any other creature, but from God *d*: and with our prayers to joyn praises *e*, ascribing to God alone eternall soveraignty, omnipotency, and glorious excellency *f*: in regard whereof, as hee is able and willing to help us *g*: so we by faith are imboldned to plead with him that hee would *h*, & quietly to rely upon him that he will fulfill our requests *i*; & to testify this our

Mat. 6. 13

Rom. 15. 30

Dan. 9. 4, 7, 16, 17, 19

Phil. 4. 6

1 Chr. 29. 10, 11, 13

Eph. 3. 20, 21

Luke 11. 13

2 Chro. 20. 6, 12

2 Chr. 14. 11

2 Chr. 14. 11

Psal. 22. 28

THE SHORTER CATECHISM,

First agreed upon by the Assembly of Divines at Westminster.

And now approved by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdomes.

EDINBURGH,
Printed by *Gedeon Lithgow* Printer to the University, of Edinburgh. 1650.

ACT
OF THE
Generall Assembly,
Approving of the shorter CATECHISME.

THE Generall Assembly having seriously considered the shorter Catechisme agreed upon by the Assembly of Divines sitting at Westminster with assistance of Commissioners from this Kirk, Do finde upon due examination thereof, That the said Catechisme is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk. And therefore Approve the said shorter Catechisme as a part of the intended Uniformity, to be a Directory for Catechising such as are of weaker capacity.

A. Ker.

THE

The SHORTER CATECHISME,

First agreed upon by the Assembly of Divines at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of *Scotland* to be a part of uniformity in Religion, between the Kirks of Christ in the three Kingdomes.

QUESTION.

WHat is the chief end of Man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. Rom. 11. 36.
b Psal. 73. 25. to the end.

Q. *What rule hath God given to direct us how wee may glorifie and enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old and New Testament *c*) is the only rule to di-

c 2 Tim. 3. 16. Eph. 2.

rect us how wee may glorifie
[c] 1 Joh. 1. 3, 4 and enjoy him [d].

Q. *What doth the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to beleeve concerning God, and what duty God requires of
[a] 2 Tim. 1. 13 and 3. 16 man [e].

Q. *What is God?*

[f] John 4. 24 A. God is a Spirit [f], infi-
[g] Job 11. 7, 9 nite [g], eternall [h], and unchang-
[h] Pfal. 90. 2 able [i], in his being [k], wisedom,
[i] James 1. 17 [l], power [m], holineſſe [n], juſtice,
[k] Exod. 3. 14 [l] Pfal. 147. 5 goodneſſe and truth [o].
[m] Rev. 4. 8
[n] Reu. 15. 4 Q. *Are there more Gods*
[o] Exod. 34. 6, 7 *then one?*

A. There is but one onely,
[p] Deut. 6. 4 Jer. 10. 10. the living and true God [p].

Q. *How many persons are there in the God head?*

A. There are three Persons in the God head, the Father, the Son and the Holy Ghoſt, and theſe three are one God, the ſame in ſubſtance, equall
[q] 1 John 5. 7 Mat. 28. 19 in power and glory [q].

Q. *What are the decrees o*

A. The Decrees of God are his eternall purpose according to the counsell of his Will, whereby for his own glory he hath fore-ordained whatsoever comes to passe r.

r Eph. 1. 11 Rom. 9. 25

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the Work of Creation?*

A. The Work of creation is Gods making all things of nothing, by the Word of his Power, in the space of six dayes, and all very good s.

s Gen. 1. & Heb. 11. 3

Q. *How did God creat man?*

A. God created man, male and female, after his own image, in knowledge, righteousnesse & holinesse with dominion over the creatures t.

t Gen. 1. 26, 27, 28 Col. 3. 10 Eph. 4.

Q. *What are Gods Works of Providence?*

A. Gods works of Providence are his most holy u, wise w, and powerefull preser- u Psal. 145. 17 w Psal. 104. 24 Isai. 28. 29

Heb. 1. 3. Psal. 103. 19. ving x, and governing all his creatures, & all their actions y.

Iob. 29. 31. Q. *What speciall act of Providence did God exercise toward man in the estate wherein he was created?*

A. When God had created Man, he entred into a Covenant of life with him upon condition of perfect obedience forbidding him to eat of the tree of the knowledge of good and evill upon pain of death z.

Gal. 3. 12. Gen. 2. 17. Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God a.

a Gen. 3. 6, 7. 1 Iohn. 3. 4. Q. *What is sin?*

A. Sin is any want of conformity unto or transgression of the Law of God b.

b Iohn. 3. 4. Q. *What was the sin whereby our first Parents fell from the estate wherein they were*

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*. *c* Gen. 3. 6.

Q. *Did all mankinde fall in Adams first transgression?*

A. The Covenant being made with *Adam*, not onely for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression *d*. *d* Gen. 2. 16, 17 Rom. 5. 12 1 Cor. 15. 21, 22

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankinde into an estate of sin and misery *e*. *e* Rom. 5. 12

Q. *Wherein consists the sinfulnesse of that estate whereinto man fell?*

A. The sinfulnesse of that estate whereinto man fell, consists in the guilt of *Adams* first sin the want of Originall righteousnesse, and the corruption of his whole

nature, which is commonly called Originall sin, together with all actuall transgressions which proceed from it *f*.

f Rom. 5. 10 19

Q. *What is the misery of that estate whereinto man fell?*

Rom. 5. 10 20 Eph. 2. 3 Jam. 1. 14, 15 Mat. 15. 19

A. All mankind by their fall lost communion with God *g*, are under his wrath and curse *h*, and so, made liable to all miseries in this life, to death it selfe, and to the pains of hell for ever *i*.

g Gen. 3. 8 10. 24 *h* Eph. 2. 2, 3 Gal. 3. 10 *i* Lam. 3. 39 Rom. 6. 9 Mat. 25. 41 46

Q. *Did God leave all mankinde to perish in the estate of sin and misery?*

A. God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a Covenant of grace to deliver them out of the estate of sinne and misery and to bring them into an estate of Salvation by a Redeemer *l*.

k Eph. 1. 4 *l* Rom. 3. 20 21, 22 Gal. 3. 21, 22

Q. *Who is the Redeemer of Gods elect?*

A. The onely Redeemer of Gods elect is the Lord Jes-

Christ *m*, who being the eternall Sonne of God, became man *n*, and so was and continueth to be God and man, in two distinct Natures, and one Person, for ever *o*.

m 1 Tim. 2 5, 6
n John 1. 14 Gal. 4. 4
o Rom. 9. 5 Luke 1. 35 Col. 2. 9 Heb. 7. 24, 25

Q. *How did Christ being the Son of God become man?*

A. Christ the Son of God became man by taking to himselfe a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her *r*, yet without sin *s*.

p Heb. 2. 14 16 and 10. 5
q Mat. 26. 38
r Luke 1. 27 31. 35. 42 Gal. 4. 4
s Heb. 4. 15 and 7. 26

Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the office of a Prophet, of a Priest, and of a King both in his estate of Humiliation, and Exaltation *t*.

t Acts 3. 21 22 Heb. 12. 25 with 2 Cor. 13. 3 Heb. 5. 5, 6, 7 and 7. 25 Psal. 2. 6

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God for our

Isai 9. 66, 67 Mat. 21. 5 Psal. 2, 8, 72 10, 11
u John 1. 18 1 Pet. 1. 10, 11, 12 John 15. 15 and 20. 31

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*, and in making continuall intercession for us *y*.

w Heb. 9. 14, 28
x Heb. 2. 17
y Heb. 7. 24, 25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*.

z Acts 15. 14, 15, 16
a Isa. 33. 22
b Isa. 32. 1, 2
c 1 Cor. 15. 25 Psal. 110. throughout.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being borne, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the crosse *h*, in being buried *i*, and continuing under the power of death for a time *k*.

d Luke 2. 7
e Gal. 4. 4
f Heb. 12. 2, 3 Isa. 53. 2, 3
g Luk. 22. 44 Mat. 27. 46
h Phil. 2. 8.
i 1 Cor. 15. 3
k Acts 2. 24, 25, 26, 27, 31

Q. Wherein consisteth Christs Exaltation?

A. Christs exaltation consisteth in his rising again from the dead on the third day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 Cor. 15. 4
m Mark. 16. 19
n Eph. 20
o Acts 1. 11 and 17. 31

Q. How are we made partakers of the Redemption purchased by Christ?

A. We are made partakers of the Redemption purchased by Christ, by the effectuall Application of it to us *p*, by his holy Spirit *q*.

p John 1. 11 12
q Tit. 3. 5. 6

Q. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redeption purchased by Christ, by working faith in us *r*, and thereby uniting us to Christ, in our Effectuall Calling *s*.

r Eph. 1. 19
s Joh. 6. 37. 39 Eph. 2. 8 Eph. 3. 17 1 Cor. 1. 9

Q. What is effectuall Calling?

A. Effectuall Calling is

work of Gods Spirit *t*, whereby, convincing us of our sin and misery *u*, inlightening our mindes in the knowledge of Christ *w*, and renewing our will *x*, he doth perswade and inable us to imbrace Jesus Christ freely offered to us in the Gospel *y*.

Q. *What benefits doe they that are Effectually Called partake of in this life?*

A. They that are Effectually Called, doe in this life partake of Justification *z*, Adoption *a*, Sanctification, and the severall benefits which in this life doe either accompany or flow from them *b*.

Q. *What is Justification?*

A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, & accepteth us as righteous in his sight *d*, onely for the righteousnesse of Christ imputed to us *e*, and received by Faith alone *f*.

Q. *What is Adoption?*

A. Adop-

t 2 Tim. 1. 9. 2 Thes. 2. 13, 14. *u* Acts 2. 37. *w* Act. 26. 18. *x* Ezek. 36. 26, 27. *y* John 6. 44, 45. Phil. 2. 13. *z* Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 26, 30. *c* Rom. 3. 24, 25. and 4. 6, 7, 8. *d* 2 Cor. 5. 19, 21. *e* Rom. 4. 17, 18, 19. *f* Gal. 2. 16. Phil. 3. 9.

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 Joh. 3. 1
h John 1. 12 Rom. 8. 14

Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are inabled more and more to dye unto sin, and live unto righteousnesse *l*.

i 2 Thes. 2. 13
k Eph. 1. 4 23, 24
l Rom. 6. 4. 6

Q. *What are the benefits which in this life doe accompany or flow from Justification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are, assurance of Gods love, peace of Conscience *m*, joy in the Holy Ghost *n*, increase of grace *o*, and perseverance there into the end *p*.

m Rom. 5. 1 2. 3
n Rom. 14. 17
o Prov. 4. 18
p 1 Joh. 5. 13
1 Pet. 1. 5

Q. *What benefits do Beleevers receive from Christ at death?*

A. The ſouls of Beleevers are at their death made perfect in holineſſe *q*, and doe immediately paſſe into glory *r*: and their bodies, being ſtill united to Chriſt *ſ*, do reſt in their graves *t*, till the Reſurrection *u*.

q Heb. 12. 23
r 2 Cor. 5. 1. 6. 8 Phil. 1. 23 Luke 23. 43
ſ 1 Thef. 4. 14
t Iſai 57. 2
u Job 19. 26. 27

Q. *What benefits do Beleevers receive from Christ at the Reſurrection?*

A. At the Reſurrection, Beleevers being raiſed up in glory *w*, ſhall be openly acknowledged and acquitted in the day of Judgement *x*, and made perfectly bleſſed in full enjoying of God *y*, to all eternity *z*.

w 1 Cor. 15. 43
x Mat. 25. 23 Mat. 10. 32
y 1 John 3. 2 1 Cor. 13. 12
z 1 Thef. 4. 17, 18

Q. *What is the duety which God requireth of man?*

A. The Duty which God requireth of man, is Obedience to his revealed will *a*.

a Mic. 6. 8 1 Sam. 15. 22

Q. *What did God at firſt reveale to man for the rule of*

Obediente.

A. The rule which God at first revealed to man for his obedience, was, the Morall Law *b*.

b Rom. 2. 14, 15.

Q. *Where is the Morall Law summarily comprehended?*

A. The Morall Law is summarily comprehended in the Ten Commandements *c*:

c Deut. 10. 4

Q. *What is the summe of the ten Commandements?*

A. The sum of the Ten Commandements is, to love the Lord our God, with all our heart, with all our soul, with all our strength, & with all our minde, and our Neighbour as our selves *d*.

d Mat. 22. 37, 38, 39, 40.

Q. *What is the Preface to the Ten Commandements?*

A. The Preface to the Ten Commandements is in these words [**I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage** *e*.

e Exod. 20. 2.

Q. *What doth the Preface to*

the Ten Commandements teach us?

A. The Preface to the Ten Commandments teacheth us that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandements *f*.

f Luke 1. 74, 75. 1 Pet. 1. 15, 16, 17, 18, 19.

Q. *Which is the first Commandement?*

A. The first Commandment is [**Thou shalt have no other Gods before me** ;]

g Exod. 20. 3.

Q. *What is required in the first Commandement?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God *h*, and to worship and glorifie him accordingly *i*.

h 1 Cor. 8. 6. Deut. 26. 17. *i* Mat. 4. 10. Psal. 29. 2.

Q. *What is forbidden in the first Commandement?*

A. The first Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, & our God *m*: and the giving that worship and glory to an-

k Psal. 14. 1. *l* Rom. 1. 21. *m* Psal. 81. 10, 11.

ther, which is due to him, alone n.

n Rom.1.25, 26

Q. *What are we specially taught by these words* [Before me] *in the first Commandement?*

A. These words [Before me] in the first Commandement, teach us, that God who seeth all things, taketh notice of, & is much displeased with the sinne of having any other God o.

o Ezek.8.5. to the end.

Q. *Which is the second Commandement?*

A. The second Commandement is, **Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy selfe to them nor serve them: for I the Lord thy God am a jealous God, visiting**

sing the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me, and shewing mercy unto thousands of them that love me, & keep my Commandements p.

p Exod. 20. 4, 5, 6

Q. *What is required in the second Commandement?*

A. The second Commandement requireth the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his Word q.

q Deut. 32. 46 Mat. 1. 20 Acts 2, 42

Q. *What is forbidden in the second Commandement?*

A. The second Commandement forbiddeth the worshipping of God by Images r, or any other way not appointed in his word s.

r Deut. 4. 15, 16, 17, 18, 19 Exo. 32. 5, 8

s Deut. 12. 31, 32

Q. *What are the Reasons annexed to the second Commandement?*

A. The Reasons annexed to

the second Commandement are, Gods Soveraignty over us *s*, his propriety in us *t*, and the zeal he hath to his own Worship *u*.

s Psal. 95. 3. 6
t Psal. 45. 12.
u Exod. 34. 13, 14.

Q. Which is the third Commandement?

A. The third Comandement is, **Thou shalt not take the Name of the Lord thy God in vain, For the Lord will not hold him guiltless that taketh his Name in vain** *x*.

x Exod. 20. 7.

Q. What is required in the third Commandement?

A. The third Commandement requireth, the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Matth. 6. 9. Deut. 28. 58.
z Psal. 68. 4.
a Rev. 15. 3, 4.
b Mal. 1. 11.
c Ps. 138. 1, 2.
d Job 36. 24.

Q. What is forbidden in the third Commandement?

A. The third Commandement forbideth all profaning or abusing of any thing whereby God makes himself known

known e.

e Mal. 1. 6, 7 12. & 2. and 13, 14

Q. *What is the Reason annexed to the third Commandement?*

A. The Reason annexed to the third Commandement is, that however the breakers of this Commandement may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement f.

f 1 Sam. 2. 12 17. 22. 29 1 Sam. 3. 13 Deut. 28. 58 59.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, **Remember the Sabbath day to keep it holy: six dayes shalt thou labour & do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou nor thy son, nor thy daughter thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates:**

For in six dayes y Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherfore the Lord blessed the Sabbath day, & hallowed it g.

g Exod. 20. 8, 9, 10, 11.

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth the keeping holy to God such set time as hee hath appointed in his word expressly one whole day in seven, to be a holy Sabbath to himself h.

h Deut. 5. 12, 13, 14.

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the World to the Resurrection of Christ God appointed the seventh day of the week to bee the weekly Sabbath: and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath i.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Act. 20. 7.

Q. How is the Sabbath to be ſanctified.

A. The Sabbath is to bee ſanctified by a holy reſting all that day *k*, even from ſuch wordly imployments and recreations as are lawfull on other dayes *l*, and ſpending the whole time in the publicke & private exerciſes of Gods worſhip *m*, except ſo much as is to be taken up in the works of neceſſity and mercy *n*.

k Exod. 20. 8. 10

l Exo. 16. 25 26, 27, 28 Neh. 13. 15, 16, 17, 18, 19 21, 22

m Luke 4. 16 Acts 20. 7 Pſal. 92 title Iſa. 66. 23

n Mat. 12. 1 to 13.

Q. What is forbidden in the fourth Commandement?

A. The fourth Commandement forbiddeth the omiſſion or careleſſe performance of the duties required *o*, and the profaning the day by ildeneſſe *p*, or doing that which is in it ſelf ſinfull *q*, or by unneceſſary thoughts, words, or works about worldly imployments or recreation *r*.

o Ezc. 22. 26 Amos 8. 5 Mal. 1. 13

p Acts 20. 7 9.

q Ezc. 23. 38

r Jer. 17. 24 25, 26 Iſa. 58. 13.

Q. What are the Reaſons annexed to the fourth Commandement?

A. The Reaſons annexed

to

to the fourth Commandement are, Gods allowing us six dayes of the week for our own implyments *s*, his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath day *t*.

s Exod. 20. 9
t Exod. 20. 11

Q: *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee** *u*.

u Exod. 20. 12

Q: *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preserving the honour: and performing the duties belonging to every one in their severall places and relations, as Superiours *w*, Inferiours *x*, or Equals *y*.

w Eph. 5. 21
x 1 Pet. 2. 17
y Rom. 12. 10

Q. *What is forbidden in the fifth Commandement?*

A. The fifth Commandement forbiddeth the neglect-

ing of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations z.

z Mat. 15. 4, 5, 6. Ezek. 34. 2. Rom. 13. 8.

Q. What is the reason annexed to the fifth Commandement?

A. The Reason annexed to the fifth Commandement is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment a.

a Deut. 5. 16. Eph. 6. 2, 3.

Q. Which is the sixth Commandement?

A. The sixth Commandment is [Thou shalt not kill b.]

b Exo. 20. 13.

Q. What is required in the sixth Commandement?

A. The sixth Commandement requireth all lawfull endeavours to preserve our own life c, and the life of others d.

c Eph. 5. 28, 29. d 2 King. 18. 4.

Q. What is forbidden in the sixth Commandement?

A. The sixth Commandement forbiddeth the taking

away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto e.

e Acts 16.28 Gen. 9.6

Q. *Which is the seventh Commandement?*

A. The seventh Commandement is, **Thou shalt not commit adultery** f.

f Exo. 20. 14

Q. *What is required in the seventh Commandement?*

A. The seventh Commandement requireth the preservation of our owne and our neighbours chastity in heart, speech and behaviour g.

g 1 Cor. 7. 2 3. 5. 34. 36 Col. 4. 6 1 Pet. 3. 2

Q. *What is forbidden in the seventh Commandement?*

A. The seventh Commandement forbiddeth all unchast thoughts, words and actions h.

h Mat. 15. 19 and 5. 28 Eph. 5. 3. 4

Q. *Which is the eight Commandement?*

A. The eighth Commandement is, [**Thou shalt not steale** i.]

i Exo. 20. 15

Q. *What is required in the eight Commandement?*

A. The

A. The eighth Commandement requireth the lawfull procuring and furthering the wealth and outward estate of our selves, and others *k*.

k Gen. 30. 30
1 Tim. 5. 8
Zech. 8. 15

Q. *What is forbidden in the eighth Commandement?*

Lev. 25. 35
Deut. 22. 1, 3, 4, 5
Exo. 23. 4, 5
Gen. 47. 14, 20

A. The eighth Commandement forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth or outward estate *l*.

l Prov. 21. 17
& 22. 20, 21
& 28. 19
Eph. 4. 28

Q. *Which is the ninth Commandement?*

A. The ninth Commandement is, **Thou shalt not bear false witnes against thy neighbour** *m*.

m Exo. 20. 16

Q. *What is required in the ninth Commandement?*

A. The ninth Commandement requireth the maintaining and promoting of truth between man and man *n*, and of our owne and our neighbours good name *o*, especially in witnesse bearing *p*.

n Zech. 8. 16
o 3 Joh. v. 12
p Prov. 14. 5 & 25.

Q. *What is forbidden in the ninth Commandement?*

A. The ninth Commanddement forbiddeth whatſoever is prejudiciall to truth, or injurious to our own, or our neighbours good name *q*. *q* 1 Sam. 17 28

Q. *Which is the tenth commandement?* Lev. 19, 18 Pſal. 15. 3

A. The tenth Commandement is, **Thou ſhalt not covet thy Neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours** *r*. *r* Exod. 20. 17

Q. *What is required in the tenth commandement?*

A. The tenth Commandement requireth full contentment with our own condition *ſ*, with a right and charitable frame of Spirit toward our neighbour, and all that is his *t*. *ſ* Heb. 12. 5 2 Tim. 6. 6 *t* Job 31. 29 Rom. 12. 15

Q. *What is forbidden in the tenth commandement?* 1 Tim. 1. 5 1 Cor. 13. 4, 5, 6, 7

A. The tenth Commande-

ment forbiddeth all discontentment with our owne estate
u 1 Kin. 21. 4 Esther. 5. 13 u, envying or grieving at the
2 Cor. 10. 10 good of our neighbour w,
w Gal. 5. 26 Jam. 3. 14. 16 and all inordinate motions
and affections to any thing
x Rom. 7. 7. 8. & 13. 9 that is his x.
Deut. 5. 21 Q. *Is any man able perfectly to keep the commandements of God?*

A. No meer man since the fall, is able in this life, perfectly to keep the commande-
y Eccl. 7. 20 1 Joh. 1. 8. 20 Gal. 5. 17 ments of God y, but doth day-
z Gen. 6. 5. and 8. 21 ly breake them in thought, words, and deed z,
Rom. 3. 9. to 21 Jam. 3. 2. to 13 Q. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves and by reason of severall aggravations, are more heinous in the sight of God then o-
a Ezek. 8. 6 11. 15 thers a.
1 Joh. 5. 16 Psal. 78. 27 32. 56 Q. *What doth every sin deserve*

A. Every sin deserveth Gods wrath, and curse, both in this
b Eph. 5. 6 Gal. 3. 10 life and that which is to com b
Lam. 3. 39 Mat. 25. 41 Q. *What doth God require of us that we may escape his*

wrath and curse due to us for sinne?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth, to us the benefits of Redemption *d*.

c Acts 20.21

d Prov. 2. 1 to 6. & 8. 33 to the end. Isa. 55. 3

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e Heb. 10. 39

f John 1. 12 Isa. 26. 3, 4 Phil. 3. 9 Gal. 2. 16

Q. What is repentance unto life?

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense, of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endevour after new obedience *l*.

g Acts 11. 18

h Acts 2. 37, 38. Joel. 2. 12 Jer. 3. 12

k Jer. 31. 18, 19 Ezech. 36. 31

i 1 Cor. 7. 11 Isa. 1. 16, 17

Q. What are the outward means whereby Christ commu-

nicateth to us the benefits of Redemption?

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, & Prayer; all which are made effectuall to the Elect for salvation *m*.

m Mat. 28 19, 20 Acts 2. 42 46, 47

Q. *How is the word made effectuall to salvation?*

A. The Spirit of God maketh the reading, but especially the Preaching of the Word an effectual means of convincing and converting sinners, and of building them up in holyneſſe and comfort through faith unto salvation *n*.

n Neh. 8. 8 1 Cor. 1. 24 25. Acts 26 28. Psal. 19. 8 Acts 20. 32 Rom. 15. 4 1 Tim. 3. 15 16, 17 Rom. 10. 13 14, 15, 16, 17 and 1. 16

Q. *How is the word to be read and heard that it may become effectuall to salvation?*

A. That the word may become effectuall to salvation, wee muſt attend thereunto, with diligence *o*, preparation *p*, and prayer *q*, receive it with

o Prov. 8. 34 *p* 1 Pet. 2. 1, 2 *q* Psal. 119. 18

our hearts *s*, and practiſe it in our lives *t*.

s Pſal.119.11
t Luke 8. 15 Jam. 1. 25

Q. *How do the Sacraments become effectuall means of ſalvation?*

A. The Sacraments become effectuall means of ſalvation not from any vertue in them, or in him that doth adminiſter them; but only by the bleſſing of Chriſt *u*, and the working of his ſpirit, in them that by faith receive them *w*.

u 1 Pet. 3. 21 Mar. 3. 11 1 Cor. 3. 6, 7
w 1 Cor. 12 13

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by Chriſt, wherein, by ſenſible Signes, Chriſt and the benefites of the New Covenant are repreſented, ſealed, and applyed to Beleevers *x*.

x Gen. 17. 7 to Exod. 13. ch. 1 Cor. 11. 23 26

Q. *Which are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are, Baptiſme *y*, and the Lords Supper *z*.

y Mat. 28. 19
z Mat. 26. 26 27, 28

Q. *What is Baptiſme?*

A. Baptiſme is a Sacrament, wherein the Waſhing with

Water, in the name of the Father, and of the Sonne, and of the Holy Ghoft *a*, doth fignifie and feal our ingrafting into Chrift, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Mat. 28. 19

b Rom. 6. 4 Gal. 3. 27

Q. *To whom is Baptifme to be adminiftred?*

A. Baptifme is not to be adminiftred to any that are out of the vifible Church, till they profeffe their faith in Chrift, and obedience to him *c*, but the infants of fuch as are members of the Vifible Church are to be baptized *d*.

c Acts 8. 36 37. and 2. 38, 39

d Acts 2. 38, Gen. 17. 10 with Col. 2. 11, 12

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Chrifts appointment, his death is fhewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith made partakers of His Body and Blood, with

1 Cor. 7. 14

all his benefits to their spirituall nourishment and growth in grace *e*.

e 1 Cor. 11. 23, 24, 25, 26 and 10. 16

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their Knowledge to discern the Lords Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, love *i*, and new obedience *k*; least, comming unworthily, they eat and drink judgement to themselves *l*.

f 1 Cor. 11. 28, 29
g 2 Cor. 13. 5
h 1 Cor. 11. 31
i 1 Cor. 10. 16 17
k 1 Cor. 5. 7, 8
l 1 Cor. 11. 28, 29

Q. What is Prayer?

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankfull acknowledgment of his mercies *q*.

m Psal. 63. 8
n 1 Joh. 5. 14
o John 16. 23
p Psa. 32. 5, 6 Dan. 9. 4
q Phil. 4. 6

Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in Pray-

t 1 Joh. 5. 14 er t, but the speciall rule of direction, is, that form of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer* f.

f Matth. 6. 9 10, 11, 12, 13 with Luke 11. 2, 3, 4

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The preface of the Lords Prayer, which is, [**Our Father which art in Heaven**, t Mat. 6. 9] teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and u Rom. 8. 15 Luke 11. 13 ready to help us u, and that we should pray with and for w Act. 1. 2. 5 1 Tim. 2. 1, 2 others w.

Q. *What do wee pray for in the first Petition?*

A. In the first Petition, which is, [**Hallowed be thy name** x Mat. 6. 9], we pray, that God would enable us and others to glorifie him in all that whereby hee maketh himselfe y Psal. 67. 2, 3 known y, and that hee would dispose all things to his own z Psal. 83 throughout. glory z.

Q. *What do we pray for*

in the second Petition?

A. In the second Petition, which is, [**Thy kingdome come** *a*,] we pray that Satans Kingdome may be destroyed *b*, and that the Kingdome of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the Kingdome of Glory may be hastened *e*.

a Mat. 6. 10
b Psal. 68. 17, 18
c Rev. 12. 11
d 2 Thes. 3. 1 Rom. 10. 1. Joh. 17. 19, 20
e Rev. 22. 20

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, [**Thy will be done on earth, as it is in headen** *f*,] we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things *g*, as the Angels doe in heaven *h*.

f Mat. 6. 10
g Psal. 67. throughout. Psal. 119. 36 Mat. 26. 39 2 Lam. 19. 25 Job. 1. 21
h Psal. 103. 20, 21

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, (which is, **Give us this day our daily bread** *i*,] we pray, that of Gods free gift we may receive a competent

i Mat. 6. 11

portion of the good things of this life, and enjoy his bleſ-
k Prov. 30. 8, 9 Gen. 28. 20 1 Tim. 4. 4, 5 ſing with them *k*.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition which is, [**And forgive us our debts, as we forgive our debters** *l*,] we pray, that
l Mat. 6. 12 God, for Chriſts ſake would
m Pſal. 51. 1, 2. 7. 9. Dan. 9. 17, 18, 19 freely pardon all our ſins *m*; which we are the rather incou-
n Luke 11. 4 Mar. 11. 25 raged to aske, becauſe by his grace we are inabled from the heart to forgive others *n*.

Q. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, (which is, **And lead us not into temptation, but deli-**
o Mat. 6. 13 **ver us from evill** *o*,] we pray, that God would either keep us from being tempted
p Mat. 26. 41 9 2 Cor. 12. 7, 8 to ſin *p*, or ſupport and deliver us when we are tempted *q*.

Q. *What doth the concluſion of the Lords Prayer teach us?*

A. The concluſion of the Lords Prayer, which is, [For thine

thine is the Kingdome, and the power, and the glory, for ever, Amen r,] teacheth us to take our encouragement in prayer from God onely s, and in our prayers to praise him ascribing Kingdome, power, and glory to him t: and in testimony of our desire and assurance to bee heard, we say, *Amen* u.

r Mat. 6. 13
s Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19
t 1 Chr. 29 10, 11, 12, 13
u 1 Cor. 14. 16 Rev. 22. 20, 21.

FINIS.

THE TEN COMMANDEMENTS

Exod. 20.

GOd spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me and shewing mercy unto thousands of them that love me and keep my Commande-

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltlesse that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six dayes ℌ Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnes against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

The Lords Prayer, Matth. 6.

Our Father which art in heaven. Hallowed be thy name. Thy kingdome come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debters. And lead us not into temptation, but deliver us from evill: For thine is the kingdome, and the power, and the glory, for ever. Amen.

The

THE CREED.

I *Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead & buried: He descended into Hell* * *the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I beleeve in the Holy Ghost: the holy Catholick Church, the Communion of Saints, the forgivenesse of sins, the resurrection of the body, & the life everlasting.* AMEN.

* i.e. Continued in the state of the dead, and under the power of Death till the third day

SO much of every question both in the Larger and Shorter Catechisme, is repeated in the answer as maketh every Answer an intire Proposition, or sentence in it self: to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising as well as in it.

And albeit the substance of the doctrine comprised in that abridgement commonly called, *The Apostles Creed*, be fully set forth in each of the Catechismes, so as there is no necessity of inserting the Creed it selfe, yet it is here annexed not as though it were composed by the Apostles, or ought to bee esteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a briefe summe of the Christian faith agreeable to the Word of God, and anciently received in the Churches of Christ.

FINIS

A breef Sum of Christian Doctrine,

Contained in Holy SCRIPTURE, and holden forth in the CONFESSION of FAITH and CATECHISMS.

Agreed upon by the *Assembly* of *Divines* at *Westminster*, and received by the Generall Assemblie of the Kirk of *Scotland*.

The sum of Saving Knowledge may be taken up in these four heads. 1. The woefull condition wherein all men are by nature through breaking of the Covenant of Works. 2. The remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them partakers of this Covenant. 4. The blessings which are effectually conveyed unto the Elect by these means. Which four heads are set down each of them in some few Propositions.

HEAD I. *Our woefull condition by nature, through breaking the Covenant of Works*, Hos. 13. 9. O Israel, thou hast destroyed thy self.

THe Almighty and Eternal God, the Father, the Son, and the Holy Ghost, three distinct persons, in one and the same undivided Godhead, equally infinite in all perfections; did before time most wisely decree for his own Glory, whatsoever cometh to pass in time, and doth most holily, and in-

fallibly execute all his Decrees, without being partaker of the sin of any creature.

II. This God in six dayes made all things of nothing, very good in their own kind, in speciall he made all the Angels holy; and he made our first Parents *Adam* and *Eva*, the root of mankinde, both upright and able to keep the Law written in their heart: Which law they were naturally bound to obey under pain of death; but God was not bound to reward their service, till he entered in a Covenant or Contract with them, and their posterity in them, to give them eternall life upon condition of perfect personall obedience, withall threatning death incase they should fall. This is the Covenant of Works.

III. Both Angels, and Men, were subject to the change of their own free-will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable.) For many Angels of their own accord fell by sin from their first estate and became Devils, our first Parents being intised by Satan one of these Devils, speaking in a serpent, did

break the Covenant of Works in eating the forbidden fruit whereby they and their posterity being in their loins as branches in the root, and comprehended in the same Covenant with them, became not only lyable to eternall death, but also lost all ability to please God; yea, did become by nature enemies to God, and to all Spirituall good, and inclined only to evill continually. This is our originall sin, the bitter root of all our actuall transgressions, in thought, word, and deed.

Head 2. The remedie provided in Jesus Christ for the Elect by the Covenant of Grace.

Hos. 13. 9. O Israel thou hast destroyed thy self, but in me is thine help.

Albeit man, having brought himself into this wofull condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish: yet God for the glory of his rich Grace, hath revealed in his Word a way to save sinners, to wit, by faith in Jesus Christ the Eternall Son of God, by vertue of, and according to the tenor of the Covenant

of Redemption made and agreed upon between God the Father and God the Son, in the counsell of the Trinitie before the world began.

II. The sum of the Covenant of Redemption is this, God having freely chosen unto life, a certain number of lost mankinde, for the glory of his rich Grace did give them before the World began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane nature of a soul and a body, unto Personall Union with his Divine Nature, and submit himself to the Law as surety for them, and satisfie Justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the Crosse, he should ransome and redeem them all from sin and death, and purchase unto them Righteousnesse and eternall life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applyed in due time, to every one of them. This condition the Son of God (who is Jesus-Christ our Lord) did accept before the world began, and in the fulnesse of time came into the world was

born of the Virgin *Mary*, subjected himself to the Law, and compleatly payed the ransome on the Crosse: but by vertue of the foresaid bargain made before the world began, he is in all ages, since the fall of *Adam*, still upon the work of applying actually the purchased benefits unto the elect: and that he doth by way of intertaining a Covenant of free grace and reconciliation with them, through faith in himself, by which Covenant he makes over to every beleever a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of a Prophet, Priest, and King. Made a *Prophet* to reveall all saving knowledge to his people, and to perswade them to believe and obey the same. Made a *Priest*, to offer up himself a sacrifice once for them all, and to interceed continually with the Father for making their persons and services acceptable to him. And made a *King*, to subdue them to himself, to feed and rule them by his own appointed ordi-

nances; and to defend them from their enemies.

HEAD 3. The outward means appointed to make the elect partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat.* 22. 14. *Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate among whom they are not be justly stumbled. The means are specially these four, 1. The Word of God. 2. The Sacraments. 3. Kirk Government. 4. Prayer. In the word of God Preached by sent messengers, the Lord makes offer of Grace to all sinners, upon condition of Faith in Jesus Christ, and whosoever do confesse their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the honour and priviledges of the Covenant of Grace. By *the Sacraments* God will have the Covenant sealed for confirming

ming the bargain, on the foresaid condition. By *Kirk-Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by *Prayer*, he will have his own glorious Grace promised in the Covenant, to be daily drawn forth, acknowledged, and imployed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit beleevers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the new since he came, is one and the same in substance, albeit different in outward Administration: for the Covenant in the Old Testament being sealed with the Sacraments of Circumcision and the Paschall Lamb, did set forth Christs death to come, and the benefits purchased thereby, under the shadow of bloody sacrifices and sundry ceremonies: but since Christ came, the Covenant, being sealed by the Sacraments of Baptism, and the Lords Supper, do clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously

ruling

ruling heaven, and earth for the good of his own people.

Head 4. The blessings which are effectually conveyed by these means to the Lords Elect or chosen ones, *Mat.* 22.14. *Many are called, but few are chosen.*

By these outward Ordinances, as our Lord makes the Reprobate inexcusable, so, in the power of his Spirit, he applyes unto the Elect effectually, all saving graces purchased to them, in the Covenant of Redemption, and maketh a change in their persons. In particular. 1. He doth *Convert* or regenerate them, by giving spirituall life to them, in opening their understandings, renewing their wills, affections, and faculties, for giving spirituall obedience to his commands. 2. He gives unto them *saving Faith*, by making them, in the sense of deserved condemnation, to give their consent heartily to the Covenant of Grace, and to imbrace Christ Jesus unfainedly. 3. He gives *them Repentance*, by making them, with Godly sorrow in the hatred of sin, and love of Righteousnesse, turn from all iniquity to the

ſervice of God: and 4. He *Sanctifies* them, by making them go on and perſevere in faith, and ſpirituall obedience of the Law of God, manifeſted by fruitfulneſſe in all duties, and doing good works, as God offereth occaſion.

II. Together with this inward change of their Perſons, God changes alſo their ſtate, for ſo ſoon as they are brought by Faith into the Covenant of Grace: 1. He *Juſtifies* them, by imputing unto them that perfect obedience which Chriſt gave to the Law, and the ſatisfaction alſo which upon the Croſſe Chriſt gave unto Juſtice in their name. 2. He *Reconceals* them, and makes them friends to God, who were before enemies to God. 3. He *Adoptes* them, that they ſhall be no more children of Sathan, but children of God, inriched with all ſpirituall priviledges of his Sons: And laſt of all, after their warfare in this life is ended, he perfects the holineſſe, and bleſſedneſſe, firſt of their ſouls at their death, and then both of their ſouls and their bodies, being joyfully joyned together again in the Reſurrection, at the day of his glorious coming to Judgement, when all the wicked ſhall be ſent away

to hell, with Satan whom they have ſerved: but Chriſts own choſen and redeemed ones, true Beleevers, Students of holineſſe, ſhall remain with himſelf for ever, in the ſtate of *Glorification*.

The practicall uſe of Saving Knowledge, Contained in SCRIPTURE, and holden forth briefly in the foreſaid CONFESSION of FAITH and CATECHISMS.

THe chief generall uſe of Chriſtian Doctrine is, to convince a man of ſin, and of Righteouſneſſe, and of Judgement, Joh. 16. 8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Goſpel or Covenant of Grace, that he may become an unfained beleever in Jeſus Chriſt, and be ſtrengthned in his faith upon ſolide grounds and warrands, and give evidence of the truth of his faith by good fruits, and ſo be ſaved.

The sum of the Covenant of Works or of the Law, is this *If thou do all that is commanded, and not fail in any point thou shalt be saved: But if thou fail thou shalt die*, Rom. 10. 5. Gal. 3. 10. 1[illegible]

The sum of the Gospel or Covenant of grace and Reconciliation is this: *If thou flee from deserved wrath, to the true Redeemer Iesus Christ*, (who is able to save to the uttermost all that come to God through him) *thou shalt not perish, but have eternall life*, Rom. 10. 8, 9, 11.

For convincing a man of sin, of Righteousnesse and of judgement by the Law, or Covenant of Works, let these Scriptures among many mo be made use of.

1. For convincing a man of sin by the Law: consider, Jer. 17. 9, 10.

THe heart is deceitfull above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his wayes, and according to the fruit of his doings.

Here the Lord teacheth these two things.

1. That the fountain of all our miscarriage and actuall sinning against God is in the heart, which comprehen-

eth the minde, will, affections and all
he powers of the soul, as they are cor-
upted and defiled with originall sin:
he mind being not onely ignorant and
ncapable of saving truth; but also full
of error and enimity against God, and
he *will* and affections being obstinate
y disobedient unto all Gods direc-
ons, and bent toward that only which
s evill: *The heart*, saith he, *is deceitfull
above all things, & desperately wicked*,
yea and unsearchably wicked: so that *no
man can know it*; and *Gen. 6. 5. Every
imagination of the thoughts of mans
heart is only evil continually* (saith the
Lord) whose testimony we must trust
in this and all other matters: and ex-
perience also may teach us, that till
God make us deny our selves, we never
looke to God in any thing, but fleshly
self interest alone doth rule us and
move all the wheels of our actions.

2. That the Lord bringeth our ori-
ginall sin or wicked inclination, with
all the actuall fruits thereof, unto rec-
koning before his Judgement Seat, *for
he searcheth the heart and tryeth the
reins to give every man according to
his wayes and according to the fruit of
his doings*

Hence let every man reason thus:

What God and my guilty conscience beareth witnesse of, I am convinced that it is true.

But *God and my guilty conscience beareth witnesse, that my heart is deceitfull above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.*

Therefore I am convinced that this is true:

Thus a man may be convinced of sin by the Law.

2. For convincing a man of righteousnes by the Law, consider, *Gal.*3.10.

As many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

Here the Apostle teacheth us three things:

1. That, by reason of our natural sinfulnesse, the impossibilitie of any mans being justified by the works of the Law is so certain, that whosoever do seek Justification by the works of the

Law

Law, are liable to the curse of God, for breaking of the Law; *for, as many as are of the works of the Law are under the curse*, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for a time, is not sufficient; for the Law requireth, that *a man continue in all things which are written in the book of the Law, to do them*.

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, *Cursed is every one that continueth not in all things which are written in the book of the Law, to do them*.

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath, upon soul and body, both in this life and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus.

Whosoever, according to the Covenant of Works is lyable to the curse of God, for breaking the Law times and wayes out of number, cannot be justifi-

nd or find righteousnesse by the works of the Law.

But I (may every man say) *according to the Covenant of Works, am lyable to the curse of God, for breaking the Law, times & wayes out of number. Therefore I cannot be justified, or have righteousnesse by the works of the Law.*

Thus may a man be convinced of righteousnesse, that it is not to be had by his own works, or by the Law.

3. For convincing a man of Judgement by the Law: Consider, 2 *Thes.* 1. 7.

THe Lord shall be revealed from heaven with his mighty Angels, ver. 8. *In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ.* ver. 9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* vers. 10 *When he shall come to be glorified in his saints, and to be admired in all them that beleeve.*

6 Wherein we are taught, that our Lord Jesus, who now offers to be Me-

diator

Savior for them who beleeve in him, shall, at the last day, come armed with flaming fire, to Judge, condemn and destroy all them who have not beleeved God, have not received the offer of grace made in the Gospel, nor obeyed the doctrine thereof; but remain in their naturall state under the Law or Covenant of Works.

Hence let every man reason thus.

What the righteous Iudge hath forewarned me shall be done, at the last day, I am sure is just judgement:

But the Righteous Iudge hath forewarned me, that, if I do not beleeve God in time, and obey the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever:

Therefore I am convinced that this is just Iudgement.

And I have reason to thank God heartily, who hath forewarned me to flee from the wrath which is to come.

Thus every man may be, by the Law or Covenant of Works, convinced of judgement, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

The

For convincing a man of sinne, righteousnesse and judgment by the Gospel.

AS for convincing a man of sin, and righteousnesse, and judgement by the Gospel or Covenant of Grace, he must understand three things. 1. That not beleeving in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, then all other sins against the Law; because the hearers of the Gospel, not beleeving in Christ, doe reject Gods mercy in Christ the only way of freedom from sin and wrath, and will not yeeld to be reconciled to God. 2. Next, he must understand that perfect remission of sin and true righteousnesse is to be had only by faith in Jesus, because God requireth no other conditions but faith, and testifies from heaven that he is well pleased to justifie sinners upon this condition. 3. He must understand that, upon righteousnesse received by faith, judgement shall follow on the one hand, to the destroying of the works of the Devil in the beleever, and to the perfecting of the work of sanctification in him, with power; and that

upon

upon refusing to take righteousnesse by faith in Jesus Christ, judgement shall follow, on the other hand, to the condemnation of the misbeleever, and destroying of him with Sathan and his servants for ever.

For this end let these passages of Scripture, among many others, serve to make the greatnesse of the sin of not beleeving in Christ appear, or to make the greatnesse of the sin of refusing of the Covenant of Grace, offered to us, in the offering of Christ unto us, let the fair offer of Grace be looked upon as it is made, *Isa 55. 3. Incline your ear and come unto me* (saith the Lord) *hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David*, that is, if ye will beleeve me, and be reconciled to me, I will, by Covenant, give unto you Christ, and all saving graces in him; repeated *Acts 13. 34.*

Again consider that this generall offer in substance is equivalent to a speciall offer made to every one in particular, as appeareth by the Apostles making use of it, *Acts 16. 13. Beleeve on the Lord Jesus Christ and thou shalt*

be saved and thy house. The reason of which offer is given, *John 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seeing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happinesse some other way, what doth he else but *observe lying vanities, and forsake his own mercy* which he might have had in Christ, *Jonah 2. 8, 9.* What doth he else but blaspheme God in his heart, as it is said, *1 John 5. 10. He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record that God hath given to us, eternall life, and this life is his Son,* and that no sin against the Law is like unto this sin, Christ testifies, *John 15 22. If I had not come and spoken to them, they had not had sin, but now they have no cloak for their sinne.* This may convince a man of the greatnesse of this sin of not believing in Christ.

For

for convincing a man of righteousnesse to be had onely by faith in Christ: consider how, *Rom.* 10. 3, 4.

IT is said, that *the Jews being ignorant of Gods righteousnesse, and going about to establish their own righteousnesse, have not submitted themselves unto the righteousnesse of God* (and so they perished) *for Christ is the end of the Law for righteousnesse to every one that believeth*, and Acts 13. 34. *By Christ Jesus, all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.* And 1 Joh. 1. 7. *The bloud of Jesus Christ, his Son, cleanseth us from all sin.*

For convincing a man of judgement, if a man imbrace this righteousnesse: consider, 1 Joh. 3. 8. *For this purpose the Son of God was manifested that he might destroy the works of the Devill* and Heb. 9. 14. *How much more shall the bloud of Christ, who through the eternall Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.*

But if a man imbrace not this righteousnesse,

reousneſſe, his doom is pronounced, Joh. 3. 18. *He that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkneſſe rather then light.*

Hence let the penitent deſiring to believe, reaſon thus:

What doth ſuffice to convince all the elect in the world of the greatnes of the ſin of not beleeving in Chriſt, or refuſing to flee to him for relief from ſinnes done againſt the Law, and from wrath due thereto, and what ſufficeth to convince them that righteouſneſs and eternall life is to be had by faith in Ieſus Chriſt, or by conſenting to the Covenant of Grace in him: and what ſufficeth to convince them of Judgement to be exerciſed by Chriſt for deſtroying the works of the devill in a man, and ſanctifying and ſaving all that beleeve in him, may ſuffice to convince me alſo.

But *what the Spirit hath ſaid in the Io or other like Scriptures, ſufficeth to convince the Elect world of the foreſaid ſin and righteouſneſs and Judgement,*

Therfore what the Spirit hath ſaid in

vnto and other like Scriptures serveth to convince me thereof also.

Whereupon let the penitent desiring to beleeve take with him words and say heartily to the Lord; Seeing thou sayest *seek ye my face*, my soul answereth unto thee, thy face, Lord, *will I seek*, I have hearkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer. Lord let it be a bargain, *Lord I beleeve, help my unbeleefe* Behold I give my self to thee to serve thee in all things for ever, and I hope *thy right hand shall save me*, the Lord will perfect that which concerneth me, thy mercy O Lord endureth for ever, forsake not the *works of thine own hands*, thus may a man be made an untainted beleever in Christ.

For strengthning the mans faith who hath agreed unto the Covenant of Grace.

BEcause many true beleevers are weak, and do much doubt if ever they shal be sure of the soundnes of their own faith & Effectual Calling, or made certain of their Justification & salvation, which they see that many who pro-

seſſe faith, are found to deceive themſelves; let us ſee how every believer may be made ſtrong in the faith, and ſure of his own Election and ſalvation upon ſolide grounds, by ſute warrands and true evidences of faith. To this end among many other Scriptures take theſe following.

1. For laying ſolide grounds of faith: conſider, 2 Pet. 1, 10.

Wherefore the rather brethren, give diligence to make ſure your calling and election, for if ye do theſe things ye ſhall never fall.

In which words the Apoſtle teacheth us theſe four things for help and direction, how to be made ſtrong in the faith.

1. That ſuch as beleeve in Chriſt Jeſus, and are fled to him for relief from ſin & wrath, albeit they be weakin the faith, yet they are indeed Children of the ſame Father with the Apoſtles; for ſo he accounteth of them, while he calleth them *brethren*.

2. That albeit we be not ſure, for the time of our Effectuall Calling and *Election*, yet we may be made ſure of both, if we uſe diligence; for this he preſuppoſeth, ſaying, *Give diligence to make*

3. That we must not be discouraged, when we see many seeming beleevers prove rotten branches and make defection, but we must the rather take the better heed to our selves: *Wherefore the rather brethren*, saith he, *give all diligence.*

4. That the way to be sure both of our Effectuall Calling, and Election, is to make sure work of our faith, by laying the grounds of it solidely, and bringing forth the fruits of our faith in new obedience constantly. *For if ye do these things, saith he, ye shall never fall*; understanding by these things, what he had said of sound faith: *ver. 1, 2, 3, 4.* And what he had said of the bringing out of the fruits of faith, *verse 5, 6, 7, 8, 9.*

To this same purpose, consider, Rom. 8. 1. *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* ver. 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death.* ver. 3. *For what the Law could not do, in that it was weak through the flesh. God sending his own*

dam, in the likeneſſe of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, verſe 4. *That the righteouſneſſe of the Law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.*

Wherein the Apoſtle teacheth us theſe four things for laying of the ground of faith ſolidely.

1. That every one is a true believer who in the ſenſe of his ſin, and fear of Gods wrath, doth flee for full relief from both unto Jeſus Chriſt alone, as the only Mediator, and alſufficient Redeemer of men, and being fled to Chriſt, doth ſtrive againſt his own fleſh, or corrupt inclination of nature, and ſtudieth to follow the rule of Gods Spirit, ſet down in his Word, for the man whom the Apoſtle doth here bleſs as a true believer, is a man in Chriſt Jeſus: *who doth not walk after the fleſh, but after the Spirit.*

2. That all ſuch perſons as are fled to Chriſt, and do ſtrive againſt ſin, howſoever they may be poſſibly exerciſed under the ſenſe of wrath, and fear of condemnation, yet they are in no danger; for, *there is no condemnation* (ſaith he) *to them that are in Chriſt*

Jesus, who walk not after the flesh, but after the Spirit.

3. That albeit the Apostle himself (brought in here for examples cause) and all other true believers in Christ, be, by nature, under the Law of sinne and death, or under the Covenant of Works (called the Law of sinne and death, because it bindeth sin and death upon us, till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a man to a spirituall life through Christ) doth set the Apostle and all true beleevers free from the Covenant of Works or the Law of sin and death, so that every man may say with him, *The Law of the spirit of life*, or the Covenant of Grace, *hath freed me from the Law of sin and death*, or Covenant of Works.

4. That the fountain and first ground from whence our freedome from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as incarnat, wherein Christ takes the curse of the Law upon him for sin, that the beleever, who could not otherwise be

delivered from the Covenant of Works may be delivered from it. And this Doctrine the Apostle holdeth forth in these 4. branches. 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring righteousnesse and life to a sinner: because it was weak. 2. That this weakenesse and inability of the Law, or Covenant of works, is not the fault of the Law, but the fault of sinfull flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose bygone sins were forgiven) the Law was weak (saith he) *through the flesh*. 3. That the righteousnesse & salvation of sinners, which was impossible to be brought about by the Law, is brought to passe by sending Gods own Son, Jesus Christ, *in the flesh*, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the Elect, that they might be set free. 4. That, by his means the Law losseth nothing because the righteousnesse of the Law, is best fulfilled this way: First by Christ giving perfect active obedience in our name unto it in all things: Next, by his paying, in our name, the

penalty (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true beleevers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the Spirit.*

Warrants to believe.

FOr building our confidence upon this solide ground, these four warrants and speciall motives to beleeve in Christ may serve, the 1. whereof is *Gods hearty invitation*, holden forth *Isai 55, 1, 2, 3, 4, 5.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come and buy without money, and without price, ver. 2. *Wherefore do ye spend your money for that which is no bread, and your labour for that which satisfieth not; hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatnesse.* vers. 3. *Incline your ear and come to me: hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* ver. 4. *Behold, I have given him for a witnesse to the people, a leader and commander to the peo-*

Here (after setting down the precious ransome of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open offer of Christ and his grace, by proclamation of a free and gracious market of righteousnesse and Salvation, to be had through Christ to every soul without exception, that truely desires to be saved from sin and wrath, *Ho, every one that thirsteth*, saith he.

2. He inviteth all sinners, that, for any reason, stand at distance with God, to come and take from him riches of Grace running in Christ as a river, to wash away sin, and to sloken wrath: *Come ye to the waters*, saith he.

3. Lest any should stand aback, in the sense of his own sinfulnesse or unworthinesse and inability to do any good, the Lord calleth upon such persons in speciall, saying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are grace and more grace, and that he heartily consent un-

to, and imbrace this offer of grace, that so he may close a bargain and a formall Covenant with God *Come buy without money* (saith he) *Come eat*, that is, consent to have, and take unto you all saving graces, make the wares your own, possesse them, and make use of all blessings in Christ, what soever maketh for your spirituall life and comfort, use and enjoy it freely without paying any thing for it. *Come buy wine and milk without money and without price*, saith he.

5. Because the Lord knoweth how much we are inclined to seek righteousnesse and life by our own performances, and satisfaction, to have righteousnesse and life, as it were by the way of works, and how loath we are to embrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the tearms whereupon it is offered to us: therefore the Lord lovingly calls us off this our crooked and unhappie way with a gentle and timous admonition, giving us to understand that we shall but losse our labour in this our way, *wherefore do ye spend your money* (saith he) *for that which is not bread, and your labour for that which satisfieth not.*

6. The

6. The Lord promiseth to us solide satisfaction, in the way of betaking our selves unto the grace of Christ, even true contentment, and fulnes of spirituall pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatnesse.*

7. Because faith commeth by hearing, he calleth for audience unto the explication of the offer, and calleth for beleeving of, and listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God. *Incline your ear and come unto me* (saith he) To which end the Lord promiseth, that this offer, being received, shall quicken the dead sinner, and that upon the welcoming of this offer, he will close the Covenant of Grace with the man that shall consent unto it, even an indissolvable Covenant of perpetuall Reconciliation and peace, *Hearken and your soul shall live, and I will make an everlasting Covenant with you.* Which Covenant he declareth, shall be in substance the assignation, and the making over of all the saving graces, which David (who is Jesus Christ, *Acts.* 13. 34.) hath bought for us in

the Covenant of Redemption, *I will make a Covenant with you* (saith he) *even the sure mercies of David*. *By sure mercies* he means saving graces, such as are righteousnes, peace, and joy in the holy Ghost, Adoption, Sanctification and Glorification, and whatsoever belongs to godlinesse and life eternall.

8. To confirm & assure us of the real grant of these saving mercies, & to perswade us of the reality of the Covenant betwixt God and the beleever of this word, the Father hath made a fourfold gift of his Eternal, & only begotte Son.

First, to be incarnate & born, for our sake, of the seed of *David*, his type, for which cause he is called here, & *Act* 13. 34. [*David* the true and Everlasting King of Israel]. This is the great gift of God to man, *Ioh.* 4. 10. And here [I have given him to be *David*, or born of *David* to the people.]

Secondly, he hath made a gift of Christ, to be a *witnesse* to the people, both of the sure and saving mercies granted to the redeemed in the Covenant of Redemption, & also of the Fathers willingnes, & purpose to apply them, & to make them fast in the Covenant of Reconciliation made with such

as imbrace the offer; *I have given him* (saith the Lord here) *to be a witnesse to the people*: and truely he is a sufficient witnesse in this matter, in many respects. 1. Because he is one of the Persons of the blessed Trinity, and pairty contracter for us, in the Covenant of Redemption, before the world was. 2. He is by office as Mediator, the messenger of the Covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradice where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and sufferings & the great benefits that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming.

5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in the holy Prophets.

6. He came himself, in the fulnesse of time, and did bear witnes of all things belonging to this Covenant, and of Gods willing mind to take beleevers into it, partly by uniring our nature in one person with the Divine Nature: partly by Preaching the good tidings of the Covenant with his own mouth;

partly by paying the price of Redemption on the Crosse, and partly by dealing still with the people from the beginning to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, *as a leader to the people*, to bring us through all difficulties, all afflictions and tentations, unto life, by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the way on unto salvation, 1. By the direction of his Word and Spirit. 2, By the example of his own life, in faith & obedience, even to the death of the Crosse. 3. By his powerfull working, bearing his redeemed ones in his armes, and causing them to lean on him, while they go up through the wildernesse.

Fourthly, God hath made a gift of Christ unto his people, as a *Commander*; which Office he faithfully exerciseth, by giving to his Kirk and people, lawes and ordinances, Pastours and Governours, and all necessary officers, by keeping Courts and Assemblies among them, to see that his Laws be

obeyed: Subduing by his word, Spirit, and Discipline, his peoples corruptions: and, by his wisdome and power, guarding them against their enemies whatsoever.

Hence, he who hath closed bargain with God, may strengthen his faith, by reasoning after this manner,

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousnes and salvation, unto him by everlasting Covenant belongeth Christ the true *David*, with all his sure and saving mercies.

But I (may the weak beleever say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousnesse and salvation.

Therefore unto me, by an everlasting Covenant, belongeth Christ Jesus, with all his sure and saving mercies.

The second warrand and speciall motive to imbrace Christ and believe in him, is the earnest *request* that God maketh to us to be reconciled to him in Christ, holden forth, 2 *Cor.* 5. *ver.* 14, 19, 20, 21.

God

GOD was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of Reconciliation ver. 20. *Now then we are embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* ver. 21. *For he hath made him to be sin for us, who knew no sinne, that we might be made the righteousneſse of God in him.*

Wherein the Apoſtle teacheth us theſe 9. Doctrines.

1. That the elect world, or the world of redeemed ſouls, are by nature in the eſtate of enimity againſt God; This is preſuppoſed in the word *Reconciliation*; for reconciliation, or renewing of friendſhip, cannot be, except betwixt theſe that have been at enimity.

2. That in all the time by paſt, ſince the fall of *Adam*, Chriſt Jeſus, the eternall Son of God, as Mediator, and the Father in him, hath been about the making friendſhip (by his Word and Spirit) betwixt himſelf and the *elect world*, *God* (ſaith he) *was in Christ reconciling the world to himſelf.*

3. That the way of reconciliation was in all ages one and the same in substance, viz. by forgiving the sins of them who doe acknowledge their sins, and their enimity against God, and do seek reconciliation and remission of sins in Christ, for *God* (saith he) *was in Christ reconciling the world to himself*, by way of *not imputing their trespasses unto them.*

4. That the end and scope of the Gospel and whole Word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enimity against God, and of their danger, if they should stand out, and not fear Gods displeasure. 2. The Word of God serveth to make men acquaint with the course which God hath prepared for making friendship with him through Christ, viz. That if men shall acknowledge the enimity, and shall be content to enter into a Covenant of friendship with God, through Christ, then God will be contented to be reconciled with them freely. 3. The Word of God serveth to teach men how to cary themselves towards God, as friends, after they are reconciled to him, viz. to be loath to sinne against

him.

him, and to ſtrive heartily to obey his Commandements, and therefore the *Word of God* here is called *the word of reconciliation*, becauſe it teacheth us, what need we have of reconciliation, and how to *make* it, and how to *keep* the reconciliation or friendſhip, being made with God through Chriſt.

5. That albeit the hearing, beleeving, and obeying of this word, doth belong to all thoſe to whom this Goſpel doth come, yet the office of preaching of it, with authoritie, belongeth to none, but to ſuch onely as God doth call to this miniſtry, and ſendeth out with commiſſion for this work. This the Apoſtle holdeth forth, *Ver. 18.* in theſe words, *he hath committed to us the word of Reconciliation.*

6. That the Miniſters of the Goſpel ſhuld behave themſelves as Chriſts meſſengers; and ſhould cloſely follow their commiſſion ſet down in the word, *Matth. 28. 19, 20.* and when they do ſo, they ſhould be received by the people, as Ambaſſadours from God: for here the Apoſtle, in all their names, ſaith, *we are Ambaſſadours for Chriſt, as though God did beſeech you by us.*

7. That Ministers in all earnestnesse of affections should deal with people, to acknowledge their sins, and their naturall enimity against God more and more seriously: and to consent to the Covenant of Grace and embassage of Christ more and more heartily; and to evidence more and more clearly their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionat dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled, now there can not be a greater inducement to break a sinners hard heart, then Gods *making request* to him for friendship: for when it became us, who have done so many wrongs to God, to seek friendship of God, he preventeth us: and (O wonder of wonders) he *requesteth* us to be content to be reconciled with him; and therefore most fearfull wrath must abide them, who do set light by this *request*, and do not yeeld when they hear Ministers with commission, saying: *We are em-*

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baſſadours for Chriſt, as though God did beſeech you by us, we pray you in Chriſts ſtead be ye reconciled to God.

9. To make it appear, how it commeth to paſſe that the Covenant of Reconciliation ſhould be ſo eaſily made up betwixt God and a humble ſinner fleeing to Chriſt, the Apoſtle leads us unto the cauſe of it, holden forth in the Covenant of Redemption; the ſum whereof is this. *It is agreed betwixt God and the Mediator Jeſus Chriſt the Son of God ſurety for the redeemed: as parties contracters, that the ſins of the redeemed ſhould be imputed to innocent Chriſt, and he both condemned and put to death for them, upon this very condition, that whoſoever heartily conſents unto the Covenant of Reconciliation offered through Chriſt, ſhall by the imputation of his obedience unto them, be juſtified and holden righteous before God, for God hath made Chriſt who knew no ſin, to be ſin for us* (ſaith the Apoſtle) *that we might be made the Righteouſneſſe of God in him.*

Hence may a weak beleever ſtrengthen his faith by reaſoning from this ground after this manner.

He that upon the loving request of God and Christ made to him by the mouth of his Ministers (having commission to that effect) *hath imbraced the offer of perpetuall reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to his power constantly, may be as sure to have righteousnesse and eternall life given to him for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sinnes of the redeemed imputed to him.*

But I (may the weak beleever say) *upon the loving request of God and Christ made to me by the mouth of his Ministers, have imbraced the offer of perpetuall reconciliation through Christ, and do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.*

Therefore *I may be as sure to have righteousnesse and eternall life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.*

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The third warrand and ſpeciall motive to believe in Chriſt, is the ſtrait and awfull *command* of God, charging all the hearers of the Goſpel to approach to Chriſt, in the order ſet down by him, and to believe in him: holden forth, 1 *John* 3. 23.

THis is his Commandement that we ſhould believe on the Name of his Son Jeſus Chriſt, and love one another, as he gave us commandement.

Wherein the Apoſtle giveth us to underſtand theſe 5. Doctrines.

1. That if any man ſhall not be taken with the ſweet *invitation* of God, not with the humble and loving requeſt of God, made to him to be reconciled, he ſhall find he hath to do with the Soveraign Authority of the higheſt Majeſty; *for this is his commandement that we believe in him*, ſaith he.

2. That if any man look upon this command as he hath looked heretofore upon the neglected commandements of the Law, he muſt conſider that this is a command of the Goſpel, poſterior

to

to the Law given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow but this: *Go ye cursed into everlasting fire of hel*, for *this is his commandement*: the obedience of which is most pleasant in his sight. ver. 22. *And without which* it is impossible to please him, *Heb.* 11. 6.

3 That every one who heareth the Gospel, must make conscience of the duty of lively faith in Christ, the *weak beleever* must not think it presumption to do what is commanded: the *person inclined to desperation* must take up himself, and think upon obedience unto this sweet and saving command: the *strong beleever* must dip yet more in the sense of his need he hath of Jesus Christ, & more and more grow in the obedience of this command, yea, the most impenitent, *prophane and wicked person*, must not thrust out himself, or be thrust out by others, from *orderly* aiming at this duty how desparate soever his condition seem to be: for he that *commands all men to beleeve in Christ*, doth thereby command all men to believe that they are damned and lost without Christ: he there-

by

by *commands all* men to acknowledge their ſins, and their need of Chriſt, and in effect commands *all men to repent*, that they may beleeve in him. And whoſoever do refuſe to repent of their bygone ſins, are guilty of diſobedience to this command given to all hearers, but eſpecially to theſe that are within the Viſible Church: for *this is his commandement, that we ſhould beleeve in the Name of his Son Ieſus Chriſt*, ſaith he:

4. That he who obeyeth this commandement, hath built his ſalvation on a ſolide ground. For firſt he hath found the promiſed Meſſiah, compleatly furniſhed with all perfections unto the perfect execution of the Offices of *Prophet*, *Prieſt*, and *King*; for he is that *Chriſt* in whom the man doth beleeve. 2. He hath imbraced a Saviour who is able to ſave to the uttermoſt, yea, and who doth effectually ſave every one that cometh to God through him: For he is *Ieſus* the true Saviour of his people from their ſins. 3. He that obeyeth this command, hath built his ſalvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equall to the Father,

and

and who is worthy to be the object of saving Faith and of spiritual worship, for *this is his command* (saith he) *that we beleeve in the Name of his Sonne Iesus Christ.*

5. That he who hath beleeved on Jesus Christ (though he be freed from the curse of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ. Which new command from Christ, importeth help to obey the command: unto which command from Christ the Father addeth his authority, and command also, *for this is his commandement* (saith John) *that we beleeve on the Name of his Son Iesus Christ, and love one another, as he hath commanded us.* The first part of which command enjoyning beleef in him, necessarily implyeth *love to God*, and so obedience to the first table, for beleeving in God, and loving God are inseparable. And the 2. part of the command injoyneth love to our neighbour, (especially to the household of faith) and so obedience to the second Table of the Law.

6. Hence may a weak beleever strengthen

then himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulnesse and fear of Gods wrath, at the command of GOD is fled to Iesus Christ the only remedy of sin and misery, and hath ingaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak beleever say) *in the sence of my own sinfulnesse and fear of Gods wrath, am fled to Iesus Christ the only remedy of sin and misery, and have engaged my heart to the obedience of the Law of love.*

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The fourth warrand and special motive to believe in Christ, is *much assurance of life* given, incase men shall obey the command of beleeving, and a *fearfull certification* of destruction, incase they obey not; holden forth, *John* 3. 35.

THe Father loveth the Son, and hath given all things into his hand. ver.

He that beleeveth on the Son, hath everlasting life, and he that beleeveth not the Son, shall not see life, but the wrath of God abideth on him.

Wherein are holden forth to us these 5. following Doctrines.

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and surety to pay the ransome of beleevers, and to perfect them in holinesse and salvation. *The Father loveth the Son*, saith he; viz. As he standeth Mediator in our name, undertaking to perfect our Redemption in all points. The Father *loveth him*, that is, doth heartily accept his offer to do the work; and is well pleased with him: his soul delighteth in him and resteth upon him and maketh him in this his Office, the *receptacle of love and grace and good will* to be conveyed by him to beleevers in him.

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son, (as he standeth in the capacity of the Mediator) (or as he is God incarnate, the word made flesh) all authority in heaven and earth, all furniture of the riches of grace, and of Spirit and life with all power, and abi-

lity,

lity, which the Union of the Divine Nature with the humane: or which the fulneſſe of the Godhead dwelling ſubſtantially in his Humane Nature, or which the indiviſible all-ſufficiency and omnipotency of the inſeparable, every where preſent *Trinity* doth import: or the work of Redemption can require; *the Father* (ſaith he) *hath given all things into the Sons hand*, to wit, for accompliſhing his work.

3. Great aſſurance of life is holden forth to all, who ſhall heartily receive Chriſt and the offer of the Covenant of grace and reconciliation through him, *he that beleeveth on the Son* (ſaith he) *hath everlaſting life*, for it is made taſt unto him. 1. In Gods purpoſe, and irrevocable decree, as the beleever is a man *elected* to life. 2. By effectuall calling of him unto life by God, who as he is faithfull, ſo will he do it. 3. By promiſe and everlaſting Covenant ſworn by God to give the beleever ſtrong conſolation in life and death upon immutable grounds. 4. By a pawn and Infeftment under the great ſeal of the Sacrament of the Lords Supper, ſo oft as the beleever ſhall come to receive the ſymbols & pledges of life. 5.

1. Christ the fountain and head of life, whom he entered in possession, as attorney for beleevers in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spirituall life, and regeneration, & a Kingdome consisting in righteousnesse, peace, and joy in the Holy Ghost erected within the beleever, as arles of the full possession of everlasting life.

4. A fearfull certification is given, if a man receive not the Doctrine concerning righteousnesse and eternal life to be had by Jesus Christ; *he that* beleeves not the Son shall not *see life*, that is, not so much as understand what it meaneth.

5. He further certifieth that if a man receive not the Doctrine of the Son of God, he shall be burdened twise with the wrath of God, once as a born rebel by nature, he shall bear the curse of the Law, or the Covenant of Works, and next, he shall endure a greater condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darknesse rather then light, and this double wrath shall be fastened and fixed immoveably upon him, so long as

remaineth in the condition of mis-belief, *the wrath of God abideth on him*, saith he.

Hence may the weak believer strengthen his faith, by reasoning from this ground after this manner.

Whosoever believeth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe in him, by the sight of life in him, and partly driven by the fear of Gods wrath, to adhere unto him, may be sure of right and interest to life eternall through him.

But, sinfull and unworthy I, (may the weak believer say) *do believe the doctrine delivered by the Son of God, and do feel my self partly drawn powerfully to believe in him, by the sight of life in him; and partly driven, by the fear of Gods wrath, to adhere unto him.*

Therefore I may be sure of my right and interest unto eternall life through him.

The evidences of true faith.

SO much for the laying the ground of faith and warrands to believe: now for evidencing of true faith by fruits, these 4. things are requisit

1. That the beleever be soundly convinced in his judgement, of this obligation to keep the whole Moral Law, all the dayes of his life: And that not the lesse, but so much the more as he is delivered by Christ from the Covenant of Works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of godlinesse and righteousnesse. 3. That the course of his new obedience run in the right channell, that is, through faith in Christ, and through a good conscience, to all the duties of love toward God and man. 4. That he keep strait communion with the fountain Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first, *viz.* To convince the believer, in his judgment, of his obligation to keep the Morall Law, among many Passages, take *Matth.* 5. 16.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven, vers. 17. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to*

fulfill. verſ. 18. *For verily I ſay unto you, till heaven and earth paſſe, one iote or one title ſhall in no wiſe paſſe from the Law, till all be fulfilled.* verſ. 19. *Whoſoever therefore ſhall breake one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called leaſt in the Kingdome of Heaven: but whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven,* ver. 20. *For, I ſay unto you, that except your righteouſneſſe ſhall exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.*

Wherein our Lord

1. Giveth commandement to beleevers, juſtified by faith, to give evidence of the grace of God in them, before men, by doing good works. *Let your light ſo ſhine before men* (ſaith he) *that they may ſee your good works.*

2. He inclineth them ſo to do, by ſhewing that albeit they be not juſtified by works, yet ſpectators of their good works may be converted or edified, and ſo glory may redound to God by their good works, when the witneſſes thereof *ſhall glorifie your Fathe-*

3. He gives them no other rule for their new obedience, then the Morall Law, set down, and explicated by *Moses* and the Prophets. *Think not* (saith he) *that I am come to destroy the Law, and the Prophets.*

4. He gives them to understand that the doctrine of grace, and freedome from the curse of the Law, by faith in him, is readily mistaken by mens corrupt judgement, as if it did loose or slacken the obligation of believers to obey the commands; and to be subject to the authority of the Law, and that this error is indeed a destroying of the Law and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his comming, which is first to sanctifie, and then to save believers. *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

5. He teacheth, that the end of the Gospel and Covenant of Grace, is to procure mens obedience unto the Morall Law. *I am come* (saith he) *to fulfill the Law and the Prophets.*

6. That the obligation of the Morall Law, in all points, unto all holy duties, is perpetuall, and shall stand

to the worlds end, that is, *till heaven and earth passe away.*

7. That as God hath a care of the Scriptures from the beginning, so shal he have a care of them *still* to the worlds end, that there shall *not one iote or one title of the substance thereof be taken away*, so saith the Text, *ver.* 18.

8. That as the breaking of the Morall Law, and defending the transgression thereof to be no sin, doth exclude men both from heaven, and justly also from the fellowship of the true Kirk, so the obedience of the law and teaching others to do the same, by example, counsell, and doctrine, according to every mans calling, proveth a man to be a true beleever, and in great estimation with God; and worthy to be much esteemed of by the true Church *ver.* 19.

9. That the righteousnesse of every true Christian, must be more then the righteousnesse of the Scribes and Pharisees, for the Scribes and Pharises albeit they took great pains to discharge sundry duties of the Law, yet they cutted short the exposition thereof: that it might the lesse condemn the practise they studied the outward part of the duty, but neglected the inward an

spirituall part: they discharged some meaner duties carefully, but neglected judgement, mercy, and the love of God. In a word, they went about to establish their own righteousnesse, and rejected the Righteousnesse of God by faith in Jesus. But a true Christian must have more then all this, he must acknowledge the full extent of the spirituall meaning of the law, and have a respect to all the commandements, and labour to cleanse himself from all filthinesse of flesh and spirit, and *not lay weight upon what service he hath done, or shall do*, but cloath himself with the imputed righteousnesse of Christ, which only can hide his nakednesse; or else he cannot be saved. So saith the Text, *Except your righteousnesse*, &c.

The second thing requisite to evidence true Faith is, that the believer endeavour to put the rules of Godlinesse and righteousnesse in practice, and to grow in the dayly exercise thereof: holden forth, 2 *Pet.* 1. 5.

And besides this giving all diligence adde to your faith vertue,

and to vertue knowledge, ver. 6. *And to knowledge temperance, patience, and to patience, godlineſſe*, ver. 7. *And to godlineſſe brotherly kindneſſe, and to brotherly kindneſſe charity*. ver. 8. *For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt*.

Wherein 1. the Apoſtle teacheth beleevers, for evidencing of precious faith in themſelves, to endeavour to adde to their faith ſeven other ſiſter graces. The firſt is *Vertue*, or the active exerciſe and practiſe of all Morall duties, that ſo faith may not be idle, but put forth it ſelf in work. The ſecond is *Knowledge*, Which ſerveth to furniſh *Faith* with information of the truth to be beleeved, and to furniſh *Vertue*, with direction what duties are to be done, and how to go about them prudently. The third is *Temperance* which ſerveth to moderate the uſe of all pleaſant things, that a man be not clogged therewith: nor made unfit for any duty, whereto he is called. The fourth is *Patience*, which ſerveth to moderate a mans affections, when he meeteth with any difficultie of unpleaſant

thing; that he neither weary for pains required in well doing, nor faint when the Lord chastiseth him, nor murmure when he crosseth him. The fifth is *Godlinesse*, which may keep him up in all the exercises of Religion inward & outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is *Brotherly kindnesse* which keepeth estimation of, and affection to all the houshold of Faith, and to the Image of God in every one wheresoever it is seen. The seventh is *Love*, which keepeth the heart in readinesse to do good to all men, whatsoever they be, upon all occasions which God shall offer,

2. Albeit it be true that there is much corruption and infirmity in the godly, yet the Apostle will have men uprightly endeavouring, and doing their best, as they are able, to joyn all these graces one to another, and to grow in the measure of exercising of them, *giving all diligence* (saith he) *adde to your faith*, &c.

3. He assureth all professed beleevers that as they shall profite in the obedience of this direction, so they shall profitably prove the soundnesse of their

own faith, and if they want these graces, that they shall be found blind deceivers of themselves, *vers.* 9.

The third thing requisite to evidence true faith is, that obedience to the Law run in the right channell, that is, through faith in Christ, &c. holden forth, 1 *Tim.* 1. 5.

Now the end of the Commandement is love out of a pure heart, and of a good conscience, and of faith unfained.

Wherein the Apostle teacheth these 7. Doctrines.

1. That the obedience of the Law must flow from *Love*, and love from *a pure heart*, and a pure heart from a good *Conscience*, and a good conscience from *Faith unfained*, this he maketh the only right channell of good works, *the end of the Law is love*, &c.

2. That the end of the Law is not that men may be justified by their obedience of it, as the Jewish Doctours did falsly teach: for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: *for the end of*

the Law is (not such as the Jewish Doctours taught) *but love out of a pure heart*, &c.

3. That the true end of the Law, preached unto the people, is, that they, by the Law, being made to see their deserved condemnation, should flie to Christ unfainedly, to be justified by faith in him; So saith the Text, while it maketh love to flow through *Faith in Christ*.

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by faith, or is seeking to be quieted in Christ; for the *end of the Law is love out of a good conscience and faith unfeigned*.

5. That *feigned faith* goeth to Christ without reckoning with the Law, and so wants an errand; but *unfeigned faith* reckoneth with the Law, and is forced to flie for refuge unto Christ as the end of the Law, for righteousnes so often as it finds it self guilty for breaking of the Law. *For the end of the Law is faith unfeigned*.

6. That the fruits of love may come forth *in act particularly, it is necessary* that the heart be brought to the hatred of all sin and uncleanesse, and to a

stedfast

stedfast purpose to follow all holiness universally: for *the end of the Law is love out of a pure heart.*

7. That unfeigned faith is able to make the conscience good, & the heart pure, and the man lovingly obedient to the Law: for when Christs blood is seen by faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God, for his mercy, and to obey all his commandements out of love to God for his free gift of Justification by grace bestowed on him: *For this is the end of the Law indeed,* whereby it obtaineth of a man more obedience then any other way.

The fourth thing requisite to evidence true faith is, *the keeping of strait communion with Christ* the fountain of all grace and of all good works: holden forth, *John* 15. 5.

I am the true Vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

Wherein Christ in a similitude [illegible] teacheth us.

1. That by nature we are wild barren bryers till we be changed by comming unto Christ and that Christ is that noble vine tree having all life and sap of grace in himself; & able to change the nature of every one that commeth to him, and to communicate spirit and life to as many as shall beleeve in him, *I am the Vine* (saith he) *and ye are the branches.*

2. That Christ loveth to have beleevers so united unto him, as that they be not separated at any time by unbeleef: & that there may be a mutuall inhabitation of them in him *by faith and love*; and of him in them, by *his word and Spirit*, for he joyneth these together, *if ye abide in me and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit and life from Christ by faith, the work which he doth is naughty & null in the point of goodnesse, in Gods estimation, *for without me* (saith he) *ye can do nothing.*

4. That this mutuall inhabitation, is the fountain and infallible cause of constant continuing and abounding in well-doing: For *he that abideth in me and I in him* (saith he) *the same beareth much fruit*, now as our abiding in Christ presupposeth three things. 1. That we have heard the joyfull sound of the Gospel making offer of Christ to us who are lost sinners by the Law. 2. That we have heartily embraced the gracious of-

ter of Christ. 3. That by receiving of him we are become the sons of God, Joh. 1. 12. and are incorporated into his Mystical body, that he may dwel in us as his temple, & we dwel in him as in the residence of righteousnesse and life; so our abiding in Christ, importeth other three things. 1. An imploying of Christ in all our addresses to God, and in all our undertakings of whatsoever peece of service to him. 2. A contentednes with his sufficiency, without going out from him to seek righteousnesse, or life, or furniture in any case, in our own or any of the creatures worthinesse. 3. A fixednesse in our beleeving in him, a fixednesse in our imploying and making use of him, and a fixednesse in our contentment in him, and adhering to him, so that no allurement, no tentation of Sathan or the world, no terror nor trouble may be able to drive our spirits from firm adherence unto him; or from constant avowing of his truth & obeying his commands, who hath loved us & given himself for us: and in whom not only our life is laid up, but also the fulnesse of the God-head dwelleth bodily by reason of the substantiall and personall union of the Divine and Humane nature in him.

Hence let every watchfull Believer, for strengthning himself in faith and obedience, reason after this manner.

Whosoever doth daily imploy Christ Iesus, for cleansing his conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for inabling of him to ...

conscience to the Law in love, he hath the evidence of true faith in himself.

But I (may every watchfull beleever say) *do daily imploy Jesus Christ for cleansing my conscience and affections from the guiltinesse and* filthinesse of sins against the Law: & for enabling of me to give obedience to the Law in love.

Therefore I have the evidence of true faith in my self.

And hence also let the sleepy and sluggish beliver reason for his own up-stirring, thus,

Whatsoever is necessary for giving evidence of true faith I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus *daily for cleansing of my conscience and affections from the guiltinesse and filthinesse of sins against the Law, and for inabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.*

Therefore *this I must study to do, except I would deceive my self and perish.*

And lastly, seeing Christ himself hath pointed this forth as an undoubted evidence of a man elected of *God* unto life, and given to Jesus Christ to be redeemed *if he come unto him*, that is, unto Covenant and keep communion

[illegible] him, as he teacheth us. Joh. 6. [illegible] [illegible]g, *All that the Father hath given me, shall come to me, and him that commeth to me, I will in no wise cast out.* Let every person who doth not in earnest make use of Christ, for remission of sin and amendement of life, reast it hence, and from the whole premisses, after this manner, that his conscience may be wakened.

Whosoever is neither by the Law nor by the Gospel so convinced of sin, righteousnesse and judgement, as to make him come to Christ and imploy him daily for remission of sin & amendement of life, he wanteth not only all evidence of saving faith, but also all appearance of his election so long as he remaineth in this condition.

But I (may every impenitent person say) *am neither by the Law nor Gospel so convinced of sin righteousness and judgement as to make me come to Christ and employ him daily for remession of sin and amendement of life.*

Therefore *I want not only all evidence of saving faith, but also al appearance of my election so long as I remain in this condition.*